KĀRANĀGAMAH

(Kriyāpādah)

शैवभारती-शोध प्रतिष्ठान, जंगमवाडीमठ

वा रा ण सी

Translation into English

by

R.M. Prabhulinga Shastry

Ohm Namaha Shivaya
Sree Jagadguru Panchacharya Praseedantu



Srimath Kashi Gnaanasinghasan Sri Sri Sri 1008
Dr.Chandrashekhara Shiva acharya Maha Swamy

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SHREE KASHI VISWARADHYA JNANASIMHASANADHISWAR

SHREE 1008 JAGADGURU DR. CHANDRASHEKHARA SHIVACHARYA MAHASWAMIJI



The KARANAGAMA, one of the twenty eight *Saivagamas* deals with the religious vows to be followed by the *Virasaiva* devotees. The colophons of the ten chapters *(patalas)* reveal that these particular portions are found in the *Kriyapada* of the later part (*Uttarabhaga*) of the *Agama*. It is in the form of conversation between Parvati and Paramesvara. The KARANAGAMA, edited by pandit Sri Kashinatha Shastry, was first published by Sri Panchacharya Electric Press, *Mysore in 1955 under Srikashinatha Granthamala* series. The Shaiva Bharati Shodha Pratisthanam already published the critically edited text with Hindi, Kannada and Telugu translations Seperatly. Now it is being published with the English translation by Sri. R.M.Prabhulinga Shastry a well known writer in both English and Telugu. He deserves all appreciation for rendering meticulously the text for the benefit of wide public.

His Holiness Jagadguru feels immence joy in blessing Sri R.M. Prabhulinga Shastry for the service extended to the community of *Virasaivas*, His Holiness also extends blessings to Sri Aalampally Shivaraj, and Smt. Jayashree Shivaraj, who have patronaged the publication in memory of his parents Late Aalampally Shivamma and Chandrashekhara Swamy. Sri Muktha Srisailam, Properitor of Sree Rama Offset Printers, Mahabubnagar deserves our blessings for printing the work with atmost care and dedication.

May Jagadguru Viswaradhya, the Lord Kashi Viswanatha and the Goddess Annapurna shower their graces on all the above families with abundant health and prosperity.

श्रीजगद्गुरुचन्द्रशेखरशिवाचार्यमहास्वामी

OM NAMAHA SHIVAYA

GRACED, I AM

On 8th October of 2006, I got Darshan of His Holiness Sri Sri Sri 1008 Jagadguru Dr. Chandrashekhara Shivacharya Mahaswamy, The Kashi Jnana Singhasanadheeshwara at His abode, Kailasam of this Earth.

Sri Mahaswamiji not only graced his Darshan but ordered me to translate Karanagamha (Kriyapada) basing on Translation in Hindi by Prof Ramchandra Pandeyaha, I took it as the Grace of Mahaswamiji showered upon me.

With my best, I have made all possible efforts to translate the language of Prof. Ramchandra Pandeyaha from Hindi to English. I feel that in this item of work, I have done nothing but Mahaswamiji Himself graced me to do so while using me as His pen. I also feel that in this my incarmation only my life has been graced by Lord Parwateeshwara in form of Mahaswamiji as I have been used in this Job.

Therefore, I bow into the feet of His Holiness Sri Sri Sri 1008 Jagadguru Kashi Jnana Singhasanadheeshwara Dr. Chandra Shekhera Shivacharya Mahaswamiji and Pray Him to Pardon me for the errors and omissions which may have occurred in this job.

RUDRAKSHALA MATHAM PRABHULINGA SHASTRY

H.No. 3-132, Balajinagar, MAHABUBNAGAR - 509001

Telangana State, India.

Dedicated

at the lotus feet of

His Holiness Sri Sri Sri 1008 Jagadguru

Dr. Chandrashekhara Shivacharya Mahaswamiji.

on his Janmatithi

Sarwadhari, Shravana Shudda Dwadashi

(13-08-2008)

Ohm Namaha Shivaya
Sree Jagadguru Panchacharya Praseedantu

श्रीजगद्गुरवः पञ्चाचार्याः प्रसीदन्तु

KĀRAṆĀGAMAḤ

First Chapter

प्रथमः पटलः

Devi Said: देव्युवाच

देवदेव जगन्नाथ सर्वज्ञ करूणानिधे ।
प्रसन्नात् तत्रभवतो धर्मा नानाविधाः श्रुताः ।
विहिताः पूर्वशौवानां संमताः श्रुतिसंततेः ॥१॥

भवता हि पुरा प्रोक्तं करूणायन्त्रितात्मना ।
वीरशैवीयधर्मास्तु सर्वधर्मोत्तमा इति ।
तानद्य श्रोतुकामाऽस्मि प्रसन्नो ब्रूह्मशेषतः ॥२॥

Oh! The Lord of Lords, The Lord of World, the Omniscient and The Ocean of Grace, with your benignity, I have listened to several Dharmas which have been Prescribed to the earlier and oriental devotees of Shiva and accepted in the series of the Hearings (shruties) (1) Fascinated by the grace, in the beginning only you have said that Veera Shaiva Dharma is the best among all Dharmas. Today I would like to know it. Having the benignity towards me, reveal me all those Dharmas (2)

Maha Deva Said: महादेव उवाच

साधु पृष्टं त्वय देवि लोकानुग्रहचित्तया ।
हन्त ते कथयिष्यामि धर्मान् शाम्भवसंमतान् ।
सद्योमुक्तिप्रदानद्य मदीयज्ञानसाधनान् ॥३॥

Desiring My Grace to be showered upon the people, Oh! Devi you have put appropriate question. Today I narrate those Dharmas, which

are respected in the series of Shambhav to you, at present, they are to give salvation and a means that can enable to know Shiva (3)

Accepting Shambhav Vrat शाम्भवव्रतपरिग्रहणम्

यदेतच्छाम्भवं नाम व्रतं श्रुत्यन्तसंमतम् ।
पुनर्भवप्रहाणाय मुमुक्षुस्तत्समाचरेत् ।।४।।

In the last portion of the Hearings, Upanishads, There is an observance called as Shambhav Vrat which could annihilate the reincarnation. An aspirant of Salvation must practise this observance(4)

ब्रह्मचारी गृहस्थो वा वानप्रस्थो यतिस्तु वा ।
योषिद्वा परिगृहणीयात् सद्योमुक्तिं यदीच्छति ।।५।।

A bachelor, a house holder a retired one or saint that one may even be a woman, that should accept this Shambhav Vrat (5)

विद्यते नास्य सदृशं वेदेष्वन्येषु वा क्वचित् ।
काङ्क्षेत मुक्तिं यः सद्यः स एतद्व्रतमाचरेत् ।।६।।

Like this observance, no other observance is narrated anywhere in Vedas or other Scriptures. The person, who at present, aspires Salvation, that person must accept this observance (6)

तितीर्षुर्जन्मवाराशिं गुरुपोतं समाश्रयेत् ।
सम्यक् परीक्ष्य वै शिष्यं गृह्णीयाद् देशिकोत्तमः ।।७।।

If there is a desire to cross the sea which is in the form of birth that aspirant should take support of ship which is in the form of the preacher and the best preacher, by conducting the required and appropriate examinations to that one, accepts that aspirant as a disciple (7)

निवेदयिष्यन्मज्ज्ञानं दद्यादादौ शिरोव्रतम् ।
अन्यथा गुरुशिष्यौ तौ पततो नरकाम्बुधौ ॥८॥

First of all, Shirovrat is to be given before having the desire to make known the knowledge of Shiva. If not, both the preacher and the disciple would fall into the sea of Hell. Meaning of it is that Shirovrat in the form of Shambhav Vrat should be given before enabling to acquire the knowledge of Self- Form of Shiva (8)

अत्याश्रमं पाशुपतं शाम्भवं तच्छिरोव्रतम् ।
इत्येवं नामभिः पुण्यैर्निगमान्तेषु गीयते ॥९॥

In Upanishads, this Shirovrat is appreciated by the sacred names of Atyashram, Pashupat and Shambhav Vrat (9)

Instructing three Initiations दीक्षात्रयनिर्देशः

तनुत्रयगतानादिमलत्रयमसौ गुरुः ।
दीक्षात्रयेण संदह्य लिङ्गत्रयमुपादिशेत् ॥१०॥

That preacher has to calcine diffidences in power of Will, power of Knowledge and power of Action of the Lord Shiva which hem in three bodies of Macro, Micro and Casual and prepare the disciple to be initiated with Initiation of Pierce, Initiation of Incantation and Initiation of Worship, then, preach Ishtalinga, Pranalinga and Bhavalinga (10)

स्वाग्रे स्थितस्य शिष्यस्य देशिकः करूणानिधिः ।
कुर्याद दीक्षां महाशैवीमविद्यापाशकृन्तिनीम् ॥११॥

The Preacher, the Ocean of Grace, should initiate The Initiation of the Lord Shiva which could sever the Cord, which is in the form of ignorance tied to the disciple who is present before him. (11)

दीयते लिङ्गसम्बधः क्षीयते च मलत्रयम् ।
दीयते क्षीयते यस्मात् सा दीक्षेति निगद्यते ॥१२॥

The Precept, would connect relation with Ishta, Prana and Bhava Lingas and get three diffidences decayed, is called as The Initiation. (12)

सा दीक्षा परमा शैवी त्रिधा भवति निर्मला ।
एका वेधात्मिका साक्षादन्या मन्त्रात्मिका मता ।
क्रियात्मिका परा काचिदेवमेव त्रिधा भवेत् ।।१३।।

This is the Best and Pure initiation of the Shiva which is in three kinds. The first is Inititation of Pierce (Vedha Deeksha), the second is Initiation of Incantation (Mantra Deeksha) and the third is initiation of worship (Kriya Deeksha) (13)

हस्तमस्तकसंयोगाद् दृष्टेर्वेधेति कीर्त्यते ।
गुरूणोदीरिता कर्णे सा हि मन्त्रात्मिका भवेत् ।
शिष्यपाणितले दत्ता या दीक्षा सा क्रिया भवेत् ।।१४।।

Associating right palm of preacher with head of disciple and the preacher's piercing by dint of his power of sight is called as initiation of pierce (Vedha Deeksha) 14.

अत्रैकैकापि विख्याता दीक्षासप्तकशोभिता ।
तत्प्रकारं प्रवक्ष्यामि श्रृणुष्वैकाग्रमानसा ।।१५।।

The preacher's initiation by preaching incantation in right ear of disciple is initiation of incantation (Mantra Deeksha). When Ishtalinga is bestowed on the disciple in course of above ceremonies, then initiation of worship (Kriya Deeksha) is brought into effect. From these, the special initiation is elucidated in order of method. I do elucidate them. Concentrating on, listen to me (15)

Method of construction of canopy (Mandap) मण्डपनिर्माणविधिः

दीक्षयिष्यन्निहाचार्यः शिष्यं पूर्वोक्तलक्षणम् ।
युक्तकाले तदङ्गानि द्रव्याण्याहृत्य यत्नतः ।
मण्डपं कारयेत् सम्यग्वक्ष्ये तल्लक्षणं यथा ।।१६।।

In the right way, canopy is to be constructed with required items collected by making efforts at proper time to initiate disciple who is qualified in all characters mentioned above. These are qualities of canopy. (16)

दशभिः सूर्यहस्तैर्वा मनुभिर्नृपहस्तकैः ।
दीक्षार्थं मण्डपं कुर्यात् षोडशस्तभ्यसंयुतम् ॥१७॥

Canopy with a length of man's hand in ten, twelve or fourteen times for itiation-ceremony is to be constructed. Sixteen pillars have to be set upright in this canopy (17)

एतेषां मण्डपानां च पञ्चहस्तोन्नतिं विदुः ।
चतुरस्रं चतुर्द्वारं चतुस्तोरणभूषितम् ॥१८॥

Height of canopy should be five times length of man's hand. Each of four sides of it contains a threshold well decorated with a string of leaves and flowers (18)

न्यग्रोधस्तस्य पूर्वस्यां दक्षिणस्यामुदुम्बरः ।
अश्वत्थ उत्तरस्यां च प्लक्षः पश्चिमतो भवेत् ॥१९॥

There should be Nyagrodh at east side, Gular at south, Peepul at North and Plaksha at West. (19)

नवभागैकभागे तु मध्ये वेदीं प्रकल्पयेत् ।
हस्तमात्रसमुत्सेधां दर्पणोदरसन्निभाम् ॥२०॥

This canopy is to be divided into nine divisions. An altar is to be constructed at center up to height of a hand (20)

कुण्डानि कल्पयेत्तत्र नव पञ्चैकमेव वा ।
पूर्वस्मिंश्चतुरश्रं स्यादूह्नौ पिप्पलपत्रवत् ॥२१॥

Nine or five or one altar for performing rites supposed as rites of conscecration is to be built. If nine are built, they should be built in order like square shape at east side, peepul shape at south east (21)

अर्धचन्द्रं तु याम्ये स्यान्नौर्ऋत्यां तु त्रिकोणकम् ।
वृत्तं स्याद्वारुणे भागे वायव्ये तु षडश्रकम् ।।२२।।

Semi-moon shape at south, triangle shape at south-west, circle-shape at west, hexagon shape at north-west (22)

पद्मं स्यादुत्तरे भागे चैशान्यामष्टकोणकम् ।
स्यादीशानेन्द्रयोर्मध्ये वृत्तं वा चतुरश्रकम् ।।२३।।

Lotus-shape at north, octagon shape at north east and circle or square shape between north-east and east (23)

इन्द्रादिसोमकाष्ठान्तमैशान्यां च प्रकल्पयेत् ।
चतुरश्रार्धचन्द्रे च वृत्तं पद्मं च वर्तुलम् ।।२४।।

If five are built, they should be built in order like square shape at east side, semi moon-shape at south, circle shape at west, lotus shape at north and circle -shape at north east (24)

एकाग्निवेदिका पूर्वे चोत्तरे पश्चिमेऽपि वा।
ईशान्यां चतुरश्रं वा वृत्तं वाऽपि प्रकल्पयेत् ।।२५।।

If only one altar of fire is to be built it should be in circle or square shape at east side or north or west or north- east (25)

स्थण्डिलं वा थ कुर्वीत हस्तमात्रप्रमाणकम् ।
सिकिताभिर्मृदा वाऽपि गुणाङ्गुलमितोन्नतिम् ।
मण्डपं रचयित्वैवं ध्वजाद्यैस्तं विभूषयेत् ।।२६।।

Or an altar should be built with sand or soil up to three inches height in equal to size of hand. After its construction like aforesaid, it should be (26)

मुक्ताजालवितानैश्च फलपल्लवपङ्कजैः ।
रम्भाभिर्दर्भमालाभिर्दर्पणैर्धूपवर्तिभिः ।।२७।।

Decorated with garlands of pearls, flowers, leaves, lotus-flowers and bananas and mirrors and incense sticks etc.(27)

तत्र गौरीलतालिङ्गमण्डलं विलिखेद् बुधः ।
पञ्चवर्णयुतैश्चूर्णैरथवा शुभ्रवर्णकैः ॥२८॥

By mixing five colours or with only which coloured –powder, there, a circle covered with Gouricreeper is to be drawn (28)

Method of performing Initation दीक्षाविधानम्

स्नातः सभस्मरुद्राक्षः सकलीकृतविग्रहः ।
गुरुमहिश्वरैः सार्धं प्राप्य मण्डपमस्य तु ॥२९॥

Having had bath, besmearing sacred ash on body worn with Rudrakshas, one should reach canopy alongwith preacher (guru) and Maheshwaras (Sacred persons who officiate ceremonies, observe customs of Veerashivism and guide all Veerashaivees) then consecrate all thresholds at four sides of canopy by sprinkling sacred water and do Pooja (worship) (29)

Four hymns (incantations) meant for pooja are

द्वाराण्यस्त्रेण सम्प्रोक्ष्य तानि चत्वारि चार्चयेत् ।
ॐ हाँ शान्तिकलाभिख्यद्वाराय नम इत्यपि ।
ॐ हाँ विद्याकलाभिख्यद्वाराय नम इत्यपि ॥३०॥

1) Ohm Haah Shantikalabhikhya dwaraya Namaha
2) Ohm Haah Vidya kalabhikya dwaraya Namaha
3) Haah Nivruttikalabhikya dwaraya Namaha
4) Haah Prathishtakalabhikya dwaraya Namaha (30)

हाँ निवृत्तिकलाभिख्यद्वाराय नम इत्यपि ।
हाँ प्रतिष्ठाकलाभिख्यद्वाराय नम इत्यपि ।
पूर्वादीनि समभ्यर्च्य ततस्तच्छाखयोर्न्यसेत् ॥३१॥

Having done Worshipping of thresholds at east, south, west and north sides respectively by reciting above hymns, gods at each side of each threshold (31)

नन्दिनं च महाकालं भृङ्गिणं च विनायकम् ।
वृषं स्कन्दं तथा देवं चण्डं द्वौ द्वौ चतुर्ष्वतः ।।३२।।

Namely Nandi and Mahankal (east side), Bhrungi and Vinayak (south), Vrusha and Skanda (west) and Dev and Chand (North) have to be worshipped by touching on their faces, hearts, legs, anuses and heads of bodies (This ritual is called as Nyasa) (32)

तालत्रितयमस्त्रेण कृत्वा वामाङ्घ्रिपार्ष्णितः ।
घातात्रयं तथा कृत्वा विघ्नानुत्सार्य यत्नतः ।।३३।।

While cymbal is being beaten on thigh of left leg and hymns are being sung, efforts that throw off hindrances have to be made (33)

द्वाराण्यस्त्रेण तूद्घाट्य प्रतीचीद्वारतो वुधः ।
अन्तः प्रविश्य यागोपकरणान्यवलोक्य च ।।३४।।

While hymns are being sung, thresholds are being opened and the learned preacher should enter through the west threshold. After that he has to wait for materials of Yaga (a kind of worshipping in which oblations are offered) (34)

अस्त्रप्राकारावृतश्य कवचेनावगुण्ठितः ।
सुखासने तूपविशेत् कुशादिपरिकल्पिते ।।३५।।

Then, the Preacher, who is covered by ramparts in the form of incantations in four sides and immersed in incantational armour, should take seat at ease on the seat made of sacred grass (35)

ततः स शिष्यस्ताम्बूलदक्षिणाभस्मसंयुतम् ।
पात्रं गृहीत्वा प्रब्रूयादेवं सदुरूसन्निधौ ।।३६।।

After this, the disciple should bring Tambulam (betal leaves and aricanuts) Dhakshina (honourorium offered for services rendered by officiating ceremony)and Bhasm (sacred-ash) in a suitable plate and say in presence of the preacher as (36)

संसाराम्बुधिनिर्मग्नं जन्मग्राहभयाकुलम् ।
मृत्युपाशवशं दीनं कृपयानुगृहण माम् ।
इति विज्ञाप्य तत्पात्रं संस्थाप्याग्रेऽभिवादयेत् ।।३७।।

"Kindly grace this disciple who is being drowned in the ocean in form of mundaness afflicted with fearness of crocodile in form of birth and tied with bond of death" Offering oblation like this, by keeping the plate before the preacher, the disciple should pay respects. (37)

गुरुस्तत्पात्रमानीय निक्षिप्य गणमध्यके ।
परिगृह्य गणानुज्ञामुपविश्यासने पुनः ।।३८।।

The preacher shall take that plate, put it among group of Gods and on approval of them again sit in the seat (38)

दीक्षयिष्यन्निहाचार्यो देशकालौ निगद्य च ।
गणेशपूजनं कुर्यात् स्वस्तिपुण्याहवाचनम् ।।३९।।

And pointing out time and place of country in reading out the Will of Pooja, should perform worshipping of Ganesh - deity and ceremonies of benediction and purification (swasti vachanam and punyaha vachanam) (39)

पुनर्गणान्नमस्कृत्य देशकालौ प्रकीर्त्य च ।
देहत्रयगतानादिमलत्रयनिवृत्तये ।।४०।।

And having paid respects to gods, for sake of the will, pointing out time and place of country to remove diffidences in power of will, power of knowledge and power of action of the Lord Shiva which hem in three bodies of Casual/Micro and Macro (40)

लिङ्गत्रयानुसंधानयोग्यतावाप्तये पिऽच ।
षडध्वशुद्धिपूर्वेण शाम्ववेन व्रतेन तु ।।४१।।

Also the preacher should get six-manners (shadadhva) of disciple purified for causing the disciple qualified to receive three Lingas i.e. Ishata, Prana and Bhava before accepting the Shambhav Vrat (41)

Seven Methods of Initiation सप्तविधा दीक्षा

दीक्षयिष्य इमं शिष्यं शक्तिपातविधानतः ।
इति संकल्प्य दद्याच्च सप्त दीक्षाः क्रियान्तराः ॥४२॥

The preacher does will, "By the grace of Lord Shiva, I make this disciple initiated" and gives seven secondary initiations in course of Initiation. (42)

आज्ञोपमा च कलशाभिषेकाख्या ततः परम् ।
स्वस्तिकारोहणं भूतिपट्टमायत्तमेव च ।
स्वायत्तमिति सप्तैताः क्रियादीक्षान्तरा मताः ॥४३॥

In course of Initiation of Worship, there are seven secondary initiations. They are like 1) Initiation of Instruction, 2) Initiation of Upama (comparison), 3) Initiation of Kalabhishaka (purifying pot with water), 4) Initiation of Swastikarohan (ascending towards the good), 5) Initiation of Bhootipatta (smearing sacred ash) 6) Initiation of Aayatta (Be in other's control) and 7) Initiation of Swayatta (Be in self-control) (43).

परित्यज्य सदाचारं मा प्रवर्तस्व सर्वदा ।
इत्याज्ञादीक्षयाऽऽदिश्य ततस्तवेवं वदेद् गुरुः ॥४४॥

Initiation of Instruction:- Through this initiation, the preacher instructs the disciple that he (disciple) should never do affairs by renouncing right- practices-it means right-affairs should never be left. While giving initiation of upama, the preacher clarifies that (44)

पुरातनकृताचारसदृशं कुर्विति स्फुटम् ।
उपमादीक्षयाऽऽदिश्य शिष्यपापापनुत्तये ।
प्राणानायम्य विधिवत् पञ्चगव्यानि साधयेत् ॥४५॥

He (disciple) must practise right-practices in equal to which practices were practised by the ancient-fellows. After that to remove sins of disciple, the preacher exercises pranayama (Restraining the

breath in a Peculiar way during the mental recitation of the attributes of some deity) ritualistically and prepares Panchagavya (Urine, dung, milk, curd and ghee of cow) (45).

श्रीपञ्चकलशार्थं तु ऋत्विजो वृणुयाद् गुरः।
चतुर्णां चतुराचार्या मध्यस्य च स्वयं भवेत् ।।४६।।

The preacher would select the Ritiviks (priests who especially officiate Yagnas) for five pots {with water, mango-leaves or betal leaves and coconuts on their mouths set up as Adi -Panchacharyas (who, in the beginning preached Veerashaiva Dharma)}. Among them, the preacher, himself, takes charges of Ritvik for middle -Pot and selects fourRitiviks for the rest. (46)

आवाहयेच्च कलशे मध्ये त्वीशानमग्रतः ।
सद्योजातं च पूर्वस्मिन् वामदेवं तु दक्षिणे ।।४७।।

Eshana to enter the pot set up at center, Sadyojata to the pot at east, Vamadeva to the pot at South (47)

उत्तरे तत्पुरुषं च अघोरं चाथ पश्चिमे ।
तत्तनमन्त्रैः समावाह्य पूजयेत्तदनन्तरम् ।।४८।।

Tatpurusha to the pot at North and Aghora to the pot at West would be invited by reciting hymns dedicated to those and those gods (Eshana, Sadyojata, Vamadeva, Tatpurusha and Aghora are faces of Lord Shiva). After that poojas would be performed to them) (48)

मण्डपोत्तरदिग्भागे मण्डलं परिकल्प्य तु ।
शिवलिङ्गं समुद्धृत्य पञ्चसूत्रोपलक्षितम् ।।४९।।

Building a circle at north-side of canopy, Shivalinga Sculptured as per Panch Sutra{(Linga consists of five measurements. The circumference of Linga, the length of the base, breadth of its upper portion and the breadth of its lower portion should be same size. The length of the gomukh should be half of the size of the circumference of the Linga. This is called (Pancha -Sutra)} would be brought out (49)

ताम्रपात्रे विनिक्षिप्य देशकालौ प्रकीर्त्य च ।
घर्षणादिक्रियाजातजातदोषोपशान्तये ॥५०॥

"To remove flaws produced in friction and several items of work done in sculpture (50)"

हिरण्यशृङ्गप्रमुखैरनुवाकैरनुक्रमात् ।
शिवलिंङ्गं स्नापयामीत्याभिषिञ्चेदनन्तरम् ॥५१॥

I wash gradually shivalinga by Reciting Anuvaka (an explanatory_text from Vedas) of Hiranyashrunga and other Anuvakas." After that (51)

पञ्चगव्येन सिद्धेन शुद्धैः पञ्चामृतैरपि ।
अभिषिञ्चेदिष्टलिङ्गं पञ्चब्रह्ममनूत्तमैः ॥५२॥

The preacher washes Shivalinga with already prepared panchgavyas and panchamrut while reciting hymns of Panchabrahma (sadyoja etc,) (52)

शुद्धोदकेन तल्लिङ्गं पुनः संस्नाप्य देशिकः ।
पात्रान्तरे विनिक्षिप्य नैर्ऋते पद्ममण्डले ।
निक्षिप्य गन्धपुश्पाद्यैरर्चयेद् देशिकोत्तमः ॥५३॥

Again, the best preacher washes with purified water, keeps it in a plate in Lotus — shapped circle which is at South — West then performs pooja with paste of sandalwood and flowers etc. (53)

ततः शाणादिसंघर्षजाततापोपशान्तये ।
वारूणे मण्डले प्रस्थमितपानीयपूरिते ॥५४॥

ताम्रपात्रे तु निक्षिप्य तल्लिङ्गं वस्त्रवेष्टितम् ।
जलाधिवासनं कुर्यादल्लिङ्गैर्मनुभिस्ततः ॥५५॥

After this, to remove flaws produced in form of heat while defacing Shivalinga on sharpening stone, this Shivalinga should be dropped in a copper pot which is filled in water weighs almost four kilograms and kept in a circle which is at West and see that this

Shivalinga which is wrapped with cloth should be drown in the water. Then, while reciting the best hymns. (54) & (55)

जलादुत्तार्य तल्लिङ्गं स्नानपात्रे निधाय वै ।
तत्पात्रं तु विनिक्षिप्य मण्डले वायुकोणगे ।।५६।।

Again it should be brought out from water, kept in a washing-plate and this plate should be kept in a circle which is at North -West. (56)

पञ्चगव्येन च तथा भस्मना गन्धवारिभिः ।
तदुक्तमन्त्रैः संस्नाप्य लिङ्गमुदूर्त्य वाससा ।।५७।।

While reciting above uttered hymns, it should be washed with the best scented water mixed with panchagavya, sacred — ash etc and wiped with a piece of cloth. (57)

पात्रान्तरे विनिक्षिप्य तत्पात्रं सोममण्डले ।
निधाय गन्धपुष्पाद्यैरर्चयेद् देशिकस्ततः ।। ५८।।

And after Ishitalinga kept in another plate, this plate should be set up in Soma Mandal (a circle named after moon), then, the preacher should perform pooja to it with sandalwood paste, flowers etc. (58)

Keeping in grains धान्याधिवासनम्

सप्तधातुस्फूर्तये तु कुर्याद्धान्याधिवासनम् ।
तद्विधानं प्रवक्ष्यामि श्रृणु देवि समासतः ।।५९।।

After this, for flourishment of seven elements (chyle, blood, flesh, fat, bone, marrow and semen), Ishtalinga should be kept in grains. Briefly, I reveal this method. Oh! Devi, listen! (59)

दक्षिणे मण्डले प्रस्थप्रमितैः शालिभिः क्रमात् ।
तदर्धैस्तण्डुलैश्चैव तदर्धैश्च तिलैस्तथा ।।६०।।

In the circle at West, four kilograms of grains comprised with half of it with rice and half of rice with oilseeds (60)

उपर्युपरि विन्यस्य स्थण्डिलानि प्रयत्नतः ।
दर्भैराच्छाद्य तल्लिङ्गं प्राक्छिरस्कमधोमुखम् ।।६१।।

Is to be gradually piled up by attemptively gathering one upon another and kept aside. Then, Ishtalinga is to be wrapped with grass while opening head at upper side and face lower. (61)

तत्र निक्षिप्य गन्धादीन् दर्भास्तत्पुरुषेण तु।
लिङ्गे निक्षिप्य तस्याष्टदिक्षु कुम्भान् विनिक्षिपेत् ।।६२।।

While reciting hymns of Tatpurusha and decorating Ishtalinga with sandlewood - paste and grass etc., eight pots should be set up at eight sides of it. (62)

अष्टविद्येश्वरांस्तेषु चावाह्य परिपूज्य च ।
वस्त्रैराच्छाद्य कुर्वीत शिवाग्निमुखमप्यथ ।।६३।।

Eight Vigyeswars (Ananth, Sukhm, Shivatlam, Eknetre, Rudra, Trimurthi, Sreekanth, Shikhandi) are to be invited to enter those pots. Pooja is performed to these pots and they are separately wrapped and Shivagnimukh is to be made (63)

शयनाल्लिङ्गमुद्धत्य वह्निदिग्गतमण्डले ।
संस्थाप्य रूद्रसूक्तेन संस्नाप्य तदनन्तरम् ।
मण्डले पूर्वदिक्संस्थे निक्षिप्य च समर्चयेत् ।।६४।।

Ishtalinga is to be taken out from sleeping state and kept in the circle of Agnikon while reciting Rudrasukt (a vedic hymn dedicated to Rudra), Ishtalinga is to be washed. After that it should be kept in the circle at east side and pooja is performed to it. (64)

पुनस्तल्लिङ्गमादाय मण्डले त्वीशकोणगे ।
पात्रान्तरे विनिक्षिप्य पञ्चरूद्रैस्तु स्नापयेत् ।
धान्याधिवासकलितमण्डलीकलशोदकैः ।।६४।।

Again this Ishtalinga is to be taken out, kept in another plate which is set up in Eashanakon then while reciting hymns of Pancharudra

(Sadyojata etc.,) with water of Kalash (pot) which is kept in the circle filled in grains, and washed (65)

ADHWANYASAADIVIDHI अध्वन्यासादिविधिः

ततःशिवकलावाहनार्थं कुर्याद् यथाविधि ।
अध्वन्यासान् पडप्यत्र लिङ्गे संकल्पपूर्वकम् ।।६६।।

After that, Having recited the will of Pooja, Kalas of Shiva are to be invited to enter and as per prescribed sacred precepts, six Advanyas are to be done (66)

भुवनाभिख्यमध्वानं पट्टिकायामधो न्यसेत् ।
तत्कञ्चे तु पदाध्वानं वर्णाध्वानं च मध्यके ।।६७।।

Nyasa is to be done to Adhva named after Bhavana at down side of wooden slate. In wood- slate, Adhva named after Pada, at Centre Adhva namedafter Varna (67)

ऊर्ध्वकाञ्चे कलाध्वानं पट्टिकायां तथा पुनः ।
तत्त्वाध्वानं च विन्यस्येत्तत आज्यप्रघारिके ।
मन्त्राध्वानं च विन्यस्य गन्धाद्यैरभिपूजयेत् ।। ६८।।

Upper side of it, Kaladhva and also in it Tattvadha, in plate of Ghee Mantradhva, Nyasa is to be done and pooja is to be performed with sandle wood paste etc. (68)

Keeping in fire अग्न्यादिस्थापनम्

तत्कलास्थैर्यसिद्ध्यर्थं होमं कुर्याद् विचक्षणः ।
चतुर्विंशत्युत्तरत्रिशतसंख्यायुतेन च ।
पञ्चाक्षरेण मनुना सतारेण तथा पुनः ।।६९।।

To keep these Kalas fixedly, the learned preacher while reciting Panchakhshara three hundred and twenty four times with Ohmkara (69)

प्रधानकुण्डे जुहुयाद् व्याहृतीभिर्घृतेन तु ।
जयादिभिश्च जुहुयादग्निं रक्षेदनन्तरम् ।।७०।।

Ghee is to be offered as oblation by pouring it into Havan (Yagna= sacred-fire) while reciting Vyahrutees (these are special hymns pertain to Vedas — Bhoohu, Bhuvaha, Swaha, Maha, Janaha, Tapaha, and Satyam). While reciting more hymns, Havan is to be done. Later on, the fire should be kept preserved (70)

शिष्यं समाह्वयन् सौम्यं सौम्यात्रोपविशेति च ।
कूर्मासनोपरिगते कुशादिपरिकल्पिते ।।७१।।

To his best disciple, he says "Oh! The best, sit in the seat made of grass etc" (71)

आसने समुपावेश्य पञ्चब्रह्मामनूत्तमैः ।
करन्यासं विधायादौ प्राणसन्धारणादिभिः ।
विशोध्य देहं तदनु विदध्याद् भूतशोधनम् ।।७२।।

Having let him at ease, at first he would do Karanyas while reciting hymns of Panchabrahma, then, purify the body with pranayama. After that, Bhootsodhan is to be done. (72)

सकलीकरणं कुर्याच्छिष्यदेहस्य देशिकः ।
पञ्चगव्येन तस्याथ कुर्यादन्तर्विशोधनम् ।।७३।।

Traditional or regional preacher does Sakalikaran to body of disciple. After that, he purifies inner body with panchagavya. (73)

अथ शिष्यस्याभिषेकदीक्षां दद्याद् गुरूत्तमः ।
अनादिभवसंपन्नसर्वदोषोपसान्तये ।।७४।।

Benefit of this is to get all defects arisen from the series of reincarnations coming from time immemorial tranquilized - state. (74)

पञ्चकुम्भोदकैः शुद्धैः शिष्यं संस्नापयेदपि ।
पञ्चतत्वविशुद्ध्यर्थं पञ्चब्रह्ममनून् जपन् ।।७५।।

To purify the five basic - elements (those are the earth, the water, the fire,the air, and the space) with purified - water from five pots (Kalashas), while chanting hymns of Pancha Brahma, the preacher performs the bath to the desciple (75)

पञ्चकुम्भेषु घटितं सूत्रमुद्दत्य देशिकः ।
विश्वेत्तातेति तद्धस्ते बध्नीयात् कङ्कणं ततः ।।७६।।

Removing Sutras tied to those five pots, the preacher, the most populous, With this hymn, makes them as bracelet and ties it to the discipline (76)

Purifying of Shadhvas षडध्वशोधनम्

षडध्वशोधनद्वारा मांसपिण्डनिवृत्तये ।
स्वस्तिकारोहणाभिख्यां दीक्षां दद्याद्यथाविधि ।।७७।।

To remove the feeling of the cluster of flesh through purifying six Adhvas, initiation of ascending of the good be ritualistically given (77)

Shadhva shodhan (killing of six Adhvas)

संहारक्रमतो विद्वान् शब्दार्थात्मषडध्वनः ।
पादादिषु तु विन्यस्येच्छिष्यस्य नियतात्मनः ।।७८।।

In process of killing six Adhvas, those are in the forms of the meaning and the word, nyas to be done to peaceful- minded discipline from the leg. This means process of killing of Adhvas is from the toe to the head. (78)

वर्णाध्वानं शब्दरूपं विन्यस्येत् पादयोर्बुधः ।
अर्थरूपं कलाध्वानं मेढ्रे न्यस्येदनन्तरम् ।।७९।।

The preacher does nyas to Adhva named after the Mantra at two legs, Adhva named after Kala in Linga (79)

शब्दरूपं पदाध्वानं नाभौ विन्यस्य देशिकः ।
तत्तवाध्वानं त्वर्थरूपं हृदि न्यस्येदतन्द्रितः ।।८०।।

Adhva named after Pada at the naval, then the Preacher attentively does .nyas to Adhva named after Tattva in the heart of the disciple. (80)

मन्त्राध्वानं शब्दरूपं विन्यस्यैवं मुखे तथा ।
अर्थरूपं च भुवनाध्वानं न्यस्येच्छिरस्यपि ॥७१॥

The Preacher after does nyas to Adhva named after Mantra on the face then does to Adhva named after Bhuvan on the head. (81)

पादादिषु शिखान्तेषु षट्सु स्थानेषु संयतः ।
षडक्षराणि विन्यस्य षड्वारं देशिकस्ततः ॥८२॥

While controling all senses, after doing nyas of the six-lettered hymn six times at six places each, the preacher does nyas from toes to head (82)

Ceremony of wearing Rudrakha & besmearing Bhasma

भूतिरुद्राक्षधारणम्

अनादिमलसंहत्यै भूतिपट्टाख्यदीक्षया ।
स्नानमुद्धूलनं भूत्या धारणं चापि कारयेत् ।
ततः शिकादिस्थानेषु रुद्राक्षान् धारयेत् क्रमात् ॥८३॥

To smash diffidences existing from time immemorial, through initiation of convocating sacred - ash, the preacher does bath to the disciple with sacred - ash while besmearing it on the body of disciple and its triplets then makes him wear Rudraksha. Again Rudrakshas are to be worn at places from tuft of hair on head etc. (83)

रूद्राक्षमेकं संमन्त्र्य सम्पूज्य च यथाविधि ।
शिष्यस्य दक्षिणे हस्ते बध्नीयाद् बन्धमुक्तये ॥८४॥

After pooja is performed as usual to one Rudraksha, to get freed from reincarnation, the preacher ties it to right hand of disciple. (84)

शिष्यदेहस्थाणवादिमलत्रयनिवृत्तये ।
चतुर्विंशत्युत्तरत्रिशतसंख्यायुतेन तु ।
पञ्चाक्षरेण जुहुयात् सतारेण घृतेन वै ॥८५॥

And to remove three diffidences such as power of will which situated in the body of discipline, while uttering the five - lettered hymn (Na Maha Shi Va Ya) three hundred and twenty four times loudly and loudly, does havan (oblation) with ghee (85)

हुत्वा व्याहृतिभिश्चैव जयादिभिरपि क्रमात् ।
पूर्णाहुतिं विधायाग्निं शिष्यहृत्सरसीरूहे ।
संहारमुद्रयाऽऽरोप्य पिदध्यान्मण्डलद्वयम् ॥८६॥

Gradually, covered with slogans of victory, havan should be done absolutely. Later, heart of disciple should be attributed as it has been impressed with fire extinguished and two mandals (circles) be closed. (86)

रुद्रादिक्षेत्रपालान्तं बलिं तत्पूर्वमण्डले ।
द्वितीये च महेन्द्रादिमाहेशान्तं बलिं क्षिपेत्
अनन्तरं गुरुर्दद्याद् दीक्षामायत्तसंज्ञिताम् ॥८७॥

In the first mandal, from Rudra to Khetrapal (ruler of a place it may be village or city etc.) and in the second from Mahendra (King of gods) to Mahesh (Shiva) are offered. After then, the preacher initiates Ayatt (an initiation named after) to disciple, (87)

Initiations of Ayatt and Swayatt आयत्तदीक्षा स्वायत्तदीक्षा च

मध्यमण्डलनिक्षिप्तं सूत्रपञ्चकलक्षितम् ।
शान्तेश्वराभिधं सर्वान्त्रन्यासोपशोभितम् ॥८८॥

By taking Ishtalinga, which is sculptured as per process of Pancha Sutra, called as Shanteshwar and made splendid by performing Nyas with all prescribed mantras (hymns uttered while officiating poojas), kept in the middle of Mandal (88)

इष्टलिङ्गं समादाय वामहस्तेऽभिपूज्य च ।
सौम्यैतल्लिङ्गमीक्षस्वेतीष्टलिङ्गं प्रदर्शयेत् ।।८९।।

Into left hand, after performing pooja, the preacher says "Oh! Gentleman look at this Ishtalinga" and shows it (89)

गुर्वन्तेवासिनोर्मध्ये ग्राहयित्वा पटं तदा ।
चूर्णिकामङ्गलध्वानैः पठेयुर्मङ्गलाष्टकम् ।।९०।।

While putting a curtain made of cloth between the preacher and the disciple, playing music sounds benediction and sprinkling Gulal (powder prepared with fragrantic ingredients), all the people recite text of mangalastak (the method of ten prescribed deeds for Veerashivees) (90)

ततो माहेश्वरैः सार्धं शिष्यमुद्दिश्य देशिकः ।
अङ्गत्रये पि दृढतो लिङ्गवान् भव सर्वदा ।।९१।।

Later then, alongwith Maheshwaras, the preacher tells "Be always with Linga on the body which is in the form of three" Macro, Micro and Cause (91)

इति ब्रुवन् जवनिकां वर्जयन् शिष्यमूर्धनि ।
ध्रुवं त इति मन्त्रेण निक्षिपेन्मङ्गलाक्षतान् ।।९२।।

While telling like and removing curtain, all while reciting mantras such as 'Dhruvante' throw Mangalakshatas (grains of rice pasted with Kum kum etc and treated as benedictory) on head of the disciple (92)

उत्तराभिमुखः शिष्यं वामभागे निजासने ।
निवेशयन् तस्य दद्याद् दीक्षां स्वायत्तसंज्ञिताम् ।।९३।।

The preacher makes his disciple to sit at left side of his seat while facing at North and initiates Swayatta Deeksha (Initiation of self - Rule) (93)

वस्त्रेणाच्छादयन् शिष्यमात्मानं च गुरस्थदा ।
वामहस्तं तु शिष्यस्य मूलेनैवाभिमन्त्र्य च ॥९४॥

While enveloping himself and disciple with cloth, the preacher consecreates the left hand of disciple with the fundamental Mantra (Namaha Shivaya) (94)

सप्तवारं सुसम्पूज्य स्ववामकरसंस्थितम् ।
निक्षेपत्तत्र तल्लिङ्गं त्रियम्बकामनुं स्मरन् ।
ततः सप्तापि दद्याच्च दीक्षास्ताः समयादिकाः ॥९५॥

Then, performs pooja seven times to Ishtalinga, which is set up in his left hand, and reciting hymn of Triyambakam Yazamahe (which is called as Mrutyunjaya Mantra) keeps Ishtalinga in the hand of disciple. Then he initiates seven initiations of time etc. (95)

Initiation of Saptavidha सप्तविधा दीक्षा

अद्या समयसंज्ञा स्यान्निःसंसारा द्वितीयका ।
निर्वाणाख्या तृतीया स्यात् तत्त्वसंज्ञा चतुर्थिका ॥९६॥

First is Initiation of Time, Second Initiation of Renunciation, Third Initiation of Eternity, Fourth Initiation of Entity (96)

पञ्चमाध्यात्मसंज्ञा स्यात् षष्ठीं तत्त्वविशोधिनी ।
सप्तमी तत्त्वबोधा स्याद् वेधादीक्षान्तरा इमाः ॥९७॥

Fifth Initiation of Spirituality, Sixth Initiation of Atonement and Seventh Initiation of Preaching of Entity - All these are secondary initiations of pierce (97)

Initiation of Time समयदीक्षा

प्राणानायम्य च गुरुः सप्तेमाः समयादिकाः ।
करिष्य इति सङ्कल्प्य तन्मूर्धानं समर्च्य च ॥९८॥

Having performed Pranayamam (a Kind of Yoga-practices), the preacher does will "Iinitiate Initiations such as Initiation of time etc" then performs pooja to the head of disciple (98)

षडक्षरेण मनुना हस्तं स्वस्य च दक्षिणम् ।
षड्वारमभिमन्त्र्याथ शिवहस्तं विभाव्य च ।
तं शिष्यशिरसि न्यस्य पठेदेकाग्रमानसः ॥९९॥

After that, he consecrates his right hand six times with six lettered - hymn i.e., Ohm Na Maha Shi Vaaya then while treating his hand as the hand of Shiva puts it on head of disciple, and with- concentrative — mind, (99)

अयं मे हस्त हत्येवं मन्त्रं शिष्यं विलोकयन् ।
भो शिष्येति च सम्बोध्य ब्रूयादेवं विचक्षणः ॥१००॥

Looking at disciple recites hymn of "Ayam may Hasto Bhagavan" and addressing "Oh! Shishya" (Ah! Disciple), preacher says (100)

हित्वा बन्धुजने प्रीतिं तां भक्तेषु स्थिरां कुरु ।
एवं समयमादिश्य निःसंसारां निवोधयेत् ॥१०१॥

"While putting full-stop to love relatives, start to love devotees of Shiva" and thus initiates Initiation of Time then initiates Initiation of Renunciation and says. (101)

Initiation of Nihsansara निः संसारा दीक्षा

देहेन्द्रियादिसंसारं परिहृत्य सदा मम।
पूजोपचारः संसार इति भावय चेतसि ।
इत्यादिश्य च दद्याच्च दीक्षां निर्वाणसंज्ञिताम् ॥१०२॥

"Renunciate all pleasures offered by body and senses and regard in mind that Pooja of Shiva is only the worldly affair to be done" After that he Initiates Initiation of Eternity and says (102)

Initiation of Nirvana निर्वाणदीक्षा

मलत्रयसमुभ्दूते तापत्रयभयाकुले ।
दुरन्ते दुर्भवोपान्ते मनो न कुरु यत्नतः ।
इति निर्वाणमादिश्य दद्यात् तत्त्वाभिधायिनीम् ।। १०३

"Throw away three types of miseries (i.e. The misery of Fate, The misery of Elements and The misery of Spirituality) out come from diffidences in power of will etc., With best from the mind which is abundantly afraid of incarnations which are being restlessly reproached." Alike he initiates Intiation of Entity, while preaching, he says (103)

Initiation of Tattwa तत्त्वदीक्षा

लिङ्गाङ्गतत्त्वे विज्ञाय लिङ्गसायुज्यवान् भव ।
उपदिश्यैवमथ च दद्यादध्यात्मसंज्ञिताम् ।।१०४।।

"Knowing entities of Ishtalinga and the body, set up uniformity with Ishtalinga." By ordering alike, while initiating Initiation of Atonement, he says (104)

Initiation of Spirituality अध्यात्मदीक्षा

प्राणे लिङ्गं प्रतिष्ठाप्य लिङ्गे प्राणं निधाय च ।
लिङ्गं निरीक्षमाणः सन् लिङ्गप्राणी सदा भव ।
आदिश्यैवं ततो दद्यात् तत्त्वसंशोधनात्मिकाम् ।।१०५।।

"Set up your Vitality in the Ishtalinga, then, while looking at Ishtalinga and fixing your Vitality in it, become yourself as Vitality of Linga" commanding like this, while Initiating initiation of Spirituality he says (105)

Initiation of Tattwasamshodhan तत्त्वसंशोधनदीक्षा

शब्दादीन् विषयान् सर्वास्तत्तदिन्द्रियगोचरान् ।
आचारलिङ्गमुख्येभ्यः षड्लिङ्गेभ्यः समर्पयन् ।।१०६।।

"While submitting all tastes from senses such as Tongue to six Lingas such as Achara (there are six Lingas i.e. Achara, Guru, Shiva, Chara, Prasada and Maha. Veerashivees should adore these Lingas in the form of practice) (106)

Initiation of Tattwabodhakya तत्त्वबोधाख्या दीक्षा

वर्तस्व शुद्धधीर्नित्यं प्रयतो पि जितेन्द्रियः।
उपदिश्यैवमपि च दद्यात् तत्त्वोपदेशिनीम् ।
दद्याद्दीक्षां विधानज्ञः कृपापरवशो गुरुः ।।१०७।।

Always be sanctified with purity and intention, get victory over senses and do practise alike. While preaching alike, being subjugated with grace to reveal mode and initiating Initiation of preaching of Entity, the preacher says.(107)

सच्चिदानन्दनिजाकारं लिङ्गं यद् ब्रह्मसंज्ञितम् ।
तदसि त्वमुपास्वातस्तदेवाहमिति ध्रुवम् ।
वेधाख्यया दीक्षयैवं शिष्यमादिश्य देशिकः ।।१०८।।

"Ishtalinga is nothing but Self–form of The Soul (The thing which really exists forever) which lasts as Satt (The Truth), Chit (The Conscious) and Anand (The Bliss) forever. It is called as Brahma, that is You only. Do continue adoring like this. That Brahma, definitely, only I am (I mean Shiva) Like this, the preacher initiates seven types of Initiation of Pierce (108)

Initiation of Saptavidha Mantra सप्तविधा मन्त्रदीक्षा

प्राणानायम्य च गुरुर्मनुदीक्षाचिकीर्षया ।
सप्त चैकाग्रचित्ताद्या दद्याद् दीक्षा अनुक्रमात् ।।१०९।।

Then, the preacher performs pranayama, again intending to initiate Initiation of Incantation, Initiates seven secondary initiations such as Initiation of Concentration. (109)

तत्रैकाग्रमतिस्त्वाद्या द्वितीया तु दृढव्रता।
पञ्चेन्द्रियार्पणाभिख्या तृतीया परिकीर्तिता ।।११०।।

First is the Initiation of Concentration, Second the Initiation of Firmness, third the Initiation of Sbmission of five —senses. (110)

अहिंसाख्या तुरीया स्याल्लिङ्गनिष्टा तु पञ्चमी।
अनन्तरा विनिर्दिष्टा षष्टी लिङ्गमनोलया ।
सप्तमी तु समाख्याता सद्योमुक्तिसमाह्वया ।।१११।।

Fourth the Initiation of Non-Violence, fifth the Initiation of contemplation on Linga, Sixth the Initiation of Merging of Mind and Seventh the Initiation of Instant salvation which are so told (111)

तत्स्वरूपं प्रवक्ष्यामि श्रृणु देवि समासतः ।
इष्टलिङ्गात् परं वस्तु शिष्य त्वं नावलोकय ।
इत्येकाग्रमतिं दत्वा दीक्षां दद्याद् दृढव्रताम् ।।११२।।

"Ah Devi ! Briefly I tell forms of these initiations, listen to them. While initiating Initiation of Concentration, the preacher says. "Don't take anything bigger or higher than Ishtalinga." Later then, while initiating Initiation of Firmness, preacher says (112)

शरीरपातपर्यन्तं न जहीहि व्रतान्यपि ।
दृढव्रतामिति प्रोक्तवा दद्यात् पञ्चेन्द्रियार्पणाम् ।।११३।।

"Up to quitting the body, Ought not to quit rules." After preaching Initiation of Firmness, preacher initiates Initiation of Submission of five senses. (113)

सत्यहं मत्पतिर्लिङ्गमिति निश्चित्य चेतसि ।
सदा तनुमनोभावानिष्टादिभ्य समर्पय ।
इत्यादिश्य ततो दद्यादहिंसासंज्ञितां गुरुः ।।११४।।

"Ah disciple, decide in your mind that yourself is wife and your husband is Ishtalinga. For sake of your husband, you have to submit your body, mind and feelings." While directing like this and initiating Initiation of Non-Violence, preacher says (114)

सर्वाणीमानि भूतान्यप्यात्मवत् परिभावयन् ।
मा हिंसीरित्युपादिश्य लिङ्गनिष्ठामुपादिशेत् ॥११५॥

"Treating all living -beings like yourself, don't harass or kill them." While preaching like this he reveals Initiation of contemplation on Linga. (115)

आदिमध्यान्तरहितं लिङ्गं यद् ब्रह्मासंज्ञितम् ।
तन्निष्ठो भव सद्बुद्ध इत्युपादिश्य सद्गुरुः ।
दीक्षामुपदिशेद भूयो लिङ्गरुपमनोलयाम् ॥११६॥

"Which Ishtalinga is told as 'Brahma', that has been existing from Time immemorial, does exist during the Present Time and will exist beyond The Future in which, Oh, Disciple, who keeps intellect of uniformity, pay your attention towards it" while preaching like this, he initiates Initiation of Merging of Mind (116)

लिङ्गरूपमभिध्यायन्नमनस्कश्चिरं भव ।
इत्यादिश्य पुनर्दद्यात् सद्योमुक्तिसमाह्वयाम् ॥११७॥

And says, "While Contemplating on Isthlalinga keep your mind as capable not to do will or keep_:tself to do so indecisively" while preaching like this and initiating Initiation of Instant-Salvation, he says (117)

Method of preaching of Mantra मन्त्रोपदेशविधिः

मदुक्तार्थे स्थिरमतिः प्रवर्तस्व विसंशयः ।
इति सम्बोध्य स गरुर्मन्त्रद्वयमिदं पठेत् ।
प्राणेष्वन्तरिति स्पष्टं शिवेन वचसेति च ॥११८॥

"Practise all my preachings undoubtedly and behave accordingly" giving command like this, the preacher recites clearly these two hymns: 'Praneshwantaha and Shivena Vachasa' (118)

शिष्यस्य दक्षिणे कर्णे षडक्षरमनुं शनैः ।
त्रिवारमुपदिश्यैवं भावितां मनुदीक्षया ॥११९॥

शैवीं कलां स्वमनसा विभाव्य च ततः परम् ।
दृष्टावानीय च तया शिष्यवामकरस्थिते ।
लिङ्गे निवेशयेत् क्षिप्रं मूलमन्त्रमनुस्मरन् ॥१२०॥

Having preached six-lettered hymn (Ohm Na Maha Shi Vaa Ya) three times in the right-ear of disciple slowly and slowly, he envisions Shivee kala (Art expresses Shiva) in his mind. This is regarded in equal to Initiation of Incantation. Later then, preacher keeps that - art in his sight and makes it to enter quickly the Ishtalinga which is situated in the left hand of disciple and continues remembering fundamental six-lettered hymn (119 & 120)

यथा कला तथा भावो यथा भावस्तथा मनः ।
यथा मनस्तथा दृष्टिर्यथा दृष्टिस्तथा स्थलम् ॥१२१॥

As the Art exists, Idea does alike; like Idea, mind does ; sight does as agreeable to the mind; and where sight is fixed, that place also becomes alike (121)

जलकुम्भाग्रसदूच्याप्ततैलबिन्दुर्यथा तथा ।
देहप्राणात्मसु व्याप्ता संस्थिता शाम्बवी कला ॥१२२॥

As a drop of oil spreads on surface of water in a pot, like so Shivee Art spreads throughout body, vitality and soul and situates there. (122)

ज्वलत्कालानलाभासा तदित्कोटिसमप्रभा।
तस्योर्ध्वे तु शिखा सूक्ष्मा चिद्रूपा परमा कला ॥१२३॥

The splendent-art, which is self-form of Chit, in subtle-form prospers, in equal to the brightness of the light of final fire when lights in its ending-state and the light of crores of thunders (123)

या कला परमा सूक्ष्मा तत्त्वानां बोधिनी परा ।
तामाकृष्य याथान्यायं लिङ्गे समुपवेशयेत् ।
प्राणप्रतिष्ठामन्त्रं च मूलमन्त्रं पठेदपि ॥१२४॥

That is subtle-art, which only preaches the last-preaching. That should be attracted by prescribed rites and perpetuated in the Ishtalinga while reciting hymns of Prana Pratishtha (perpetuation of Vitality) and Ohm Namaha Shivaya (Fundamental hymn) (124).

अथास्मिन् संस्कृते लिङ्गे सुस्थिरो भव सर्वदा ।
किञ्च भक्तैकगात्रस्त्वं भवेत्यभ्यर्थयेच्च माम् ॥१२५॥

The preacher prays Shiva "Be always permanently in this well-cultured Linga and with the body of devotee without making any difference" (125).

मा भूया भौतिकप्राणी लिङ्गप्राणी भवेति च ।
शिष्यमादिश्य दद्याच्च पादतीर्थप्रसादकौ ॥१२६॥

He commands disciple that disciple, even though creature made of physical elements, becomes as creature of Linga. Then he bestows charanamrut (water which has been used in pooja of feet of the preacher) and Prasad (Sweets etc., submitted to Shiva or preacher while performing pooja) to disciple (126).

भूयोऽप्युपदिशेच्छिष्यं सद्गुरुः करूणानिधिः ।
माहेश्वरान् गुरुं लिङ्गं सम्यगर्चय नित्यशः ॥१२७॥

Again preacher preaches disciple to perform poojas everyday to Maheshwaras (Jangams), guru (Preacher) and Ishtalinga with prescribed rules (127).

अष्टस्वावरणेषु त्वं श्रद्धां कुरु प्रयत्नतः ।
प्रवर्तस्व महाबुद्धे पञ्चाचारेष्वपि क्रमात् ॥१२८॥

And keep attention with making efforts towards Ashtavarnas {Ashtavarnas are Guru (preacher), Linga, Jangam (Maheshwar), Padoduka (water which has been used in pooja of feet of preacher), Prasada, Bhasma and Mantra (Ohm Namaha Shivaya)} ; Also towards panchacharas {Panchacharas are Lingachara (pooja to Linga) Sadachara (behaving with the best-conduct and character), Shivachara (believe, practise, and preach of entity of Shiva and fight against plotters of Shiva) Brutyachara (Serve as servant to those who observe Shambhav- Vrat) and Ganachara (Treat all shambhav-vratees as members of same Family) and fight for their cause)} (128).

Initiation of Anga Linga अङ्गलिङ्गप्रतिष्ठादीक्षा

इति सम्बोध्य भूयोऽपि प्राणानायम्य देशिकः ।
अङ्गलिङ्गप्रतिष्ठाख्यां दीक्षां शिष्यस्य धीमतः ॥१२९॥

After preaching like this to disciple, the preacher again performs pranayama and says to disciple "I initiate the Initiation of perpetuation of the body with the Linga" (129)

करिष्य इति सङ्कल्प्य लिङ्गं बद्ध्वा सुवाससा।
नमो ब्रह्माण इत्येतं धृतिमन्त्रं समुच्चरन् ॥१३०॥

While doing will alike, binding Ishtalinga in a piece of cloth and reciting hymn of 'Namo Brahmane' which is called Dhruti Mantra (hymn of mental - firmness)130)

शिष्यस्य कण्ठे इस्ते वा वध्नीयात् तदनन्तरम्।
गुर्वन्तेवासिनोर्वास आच्छादकमनूत्सृजेत् ॥१३१॥

Binds it to neck or arm of disciple. After this the cloth put between the preacher and the disciple should be taken away (131)

गुरवेऽथ स शिष्यस्तु प्रणामत्रयमाचरेत् ।
गोभूम्याद्यैर्महादानैर्देशिकं परितोषयेत् ।।१३२।।

Now, the disciple pays reverential salutations three times to the preacher and offers Mahadan (great-alms) such as cow, land etc., thus he makes the preacher satisfied (132)

Vrat that gives Salvation Immediately सद्योमुक्तिप्रदमेतद् व्रतम्

अयि प्रोक्तं मया देवि सद्योमुक्तिप्रदं व्रतम् ।
श्रृणु वेदेष्वनन्तेषु विस्तृतेष्वागमेषु च ।
नातः परतरं किञ्चिद्विद्यते मोक्षसाधनम् ।।१३३।।

Ah! Devi, I have revealed the Vrat which gives Salvation immediately. There is no another means to achieve salvation prescribed in the Vedas and the Agamas (133)

श्रौतस्मार्तसदाचारपरस्यानन्तजन्मसु ।
चित्तशुद्धया भवेद् भक्तिरन्यदेवसमाश्रया ।।१३४।।

Those, who are in observance of practices of Shrowta and Smartha (Traditions in which fire is used in performing observations) which getting purified of their seats of feelings, take innumerable incarnations and get devotion towards other gods(134)

अन्यदेवार्चनव्यग्रचेतसोऽनन्तजन्मसु ।
देवान्तरप्रसादेन मयि भक्तिः प्रजायते ।।१३५।।

Those, Who have busied in adoring other gods throughout innumerable incarnations, with the grace of those gods they get devotion towards Shiva (135)

मदर्चनपरस्यापि देहिनो बहुजन्मसु ।
लभ्यते मत्प्रसादेन कस्याप्यन्तिमजन्मनः।
गुरुप्रसादात् परमं व्रतं पाशुपताभिधम् ।।१३६।।

Those, who are in adoring me, after several incarnations with my grace in their last incarnation they get benefit of Param Vrat (Absolute-Vrat) named after Pashupat which is treated as Prasadam of the preacher (136)

Benefit of Vrat व्रतमाहिमा

देशिकस्य प्रसादेन येन लब्धमिदं व्रतम् ।
न तं मायाऽनुबध्नाति न स भूयोऽभिजायते ।।१३७।।

Those, who are benifitted with this prasadam by the preacher, they are neither tied with Maya nor thrown in to cycle of reincarnations once again (137)

गुरुबोधाग्निना दग्धा यस्य पाशा ह्यशेषतः ।
तस्य निर्दग्धबन्धस्य पुनर्बन्धः कथं भवेत् ।।१३८।।

How are those, whose all kinds of nooses have been burnt in the fire bestowed in the form of knowledge by the preacher, once again tied by nooses? (138)

गुरुकारुण्यपीयूषरसास्वादविनोदिनः
अमृतस्यास्य निकटं कथं मृत्युः प्रयास्यति ।। १३९।।

How can the death come to the immortal disciple who experiences the bliss while drinking the Juice of Nectar in the form of the grace of preacher? (139)

गुरुदत्तपरज्ञानप्रकाशविलसदृशः ।
भास्वतस्तस्य तु तमः सकाशं कथमेष्यति ।।१४०।।

How can the gloom of ingnorance exist at the desciple who dazzles with the light bestowed by the preacher in the form of knowledge? (140)

अनवध्यस्मदानन्दतुन्दिलस्य महामतेः ।
विदुषो नित्यतृप्तस्य कथं शोको भविष्यति ॥२४१॥

How can the grief beleaguer the disciple, who is wisdom, intelligent, ever - satisfied and having complete - unlimited bliss of Shiva? (141)

श्रुतौ यस्य मदीयोक्तौ विश्वासः परमो भवेत् ।
स एवात्राधिकारी स्यान्नान्यो मोक्षाय कल्पते ॥१४२॥

Those, who believe completely in the Hearings which Myself preach, only they get" command over this Knowledge (preachings of Shiva are only the knowledge) Others, whoever they may be, could not get Salvation (142)

इति देवि मया प्रोक्तं शाम्भवव्रतलक्षणम् ।
गोपनीयं प्रयत्नेन किमतः श्रोतुमिच्छसि ॥१४३॥

Ah! Devi, like this I have revealed characteristics of shambhav-vrat. Keep this as secrecy attemptively. After this, what would you like to listen to, now (143)

Here ends the first chapter of Mahapashupatividhi of Karanagamaha revealed during discussion held between Sri Parwati and Sri Parameshwara.

इदि श्रीकारणागमे उत्तरभागे श्रीपार्वतीपरमेश्वरसंवादे क्रियापादे
महापाशुपतविधिर्नाम प्रथमः पटलः ॥१॥

Second Chapter द्वितीयः पटलः

Devi Said, देव्युवाच

देवदेव महादेव जगदीश नमो स्तुऽते ।
एतदाकर्णनादस्मि कृतकृत्या महेश्वर ॥१॥

Ah God of Gods! God the Great, Lord of the worlds, I pay salutation to you. Ah Lord the Great, listening to this, I have become achiever of object (1)

अत्र मे जायते कश्चित् संशयः शशिशेखर।
तदपाकुरु कारुण्यात् प्राणेश श्रृणु मदूचः ॥२॥

Ah Shashi Shekhar ! Lord - Shiva wears Moon (Shashi) on his head, so Shiva is described as Shashi Shekhar} I feel such doubt, Ah Pranesh (Lord of Life), kindly clear it off and listen to me (2)

ज्ञानादेव तु कैवल्यमिति प्रोक्तं त्वया पुरा ।
एतद्व्रतेनैव भवेन्मुक्तिरित्युच्यते कथम् ॥३॥

Previously you told that from the knowledge only, salvation could be achieved. But, how do you tell that with this Vrat only Salvation could be achieved ? (3)

ज्ञानेन न विना मुक्तिर्यदि स्याद् देहधारिणाम् ।
व्रतेनानुष्ठितेन स्यात् किं फलं ब्रूहि तत्त्वतः ॥४॥

If the creature, which dwells in the body, couldn't get salvation without acquiring knowledge, then, please tell correctly and correctly, what could be achieved by practising of Vrat? (4)

Mahadev said, महादेव उवाच ज्ञानादेव कैवल्यम्

साधु पृष्टं त्वया देवि वक्ष्याम्यवहिता श्रृणु ।
ज्ञानादेव तु कैवल्यमिति सत्यं वचो मम ॥५॥

Ah Devi! You have questioned quite correctly. Listen attentively, I revealaThis narration of me, that only with acquiring knowledge salvation could be achieved, is true (5)

तथाऽपि ज्ञानसम्प्राप्तिर्व्रतेन न विना भवेत् ।
ज्ञानोपदेशः कात्सर्न्येन व्रतेऽस्मिन्नुच्यते किल ।
व्रतेनानेन न विना ज्ञानायाधिकृतो भवेत् ।।६।।

Even though, without Vrat no knowledge be acquired. In this Vrat, preaching of complete-knowledge has been revealed. Without this Vrat, no person becomes the commandant over knowledge (6)

अदीक्षासंस्कृते जन्तावपवित्रहृदाकुले ।
उपदिष्टमपि ज्ञानं मरुवन्न प्ररोहति ।।७।।

If that person, who isn't culturalized by The Initiation and whose heart is restless with unholiness is bestowed with the knowledge is unuseful like graveyard. (7)

लब्धं कथमपि ज्ञानं लिङ्गनिष्ठनिष्ठाविवर्जिते ।
न फलाय भवत्येव यथा सस्यामरक्षितम् ।।८।।

If any kind of knowledge acquired by him, who is not attentive towards Ishtalinga, is also not at all useful like the cultivated-land which isn't protected by fence. (8)

दीक्षासंस्कृतिसंशुद्धे चित्ते जन्तोः समर्पितम् ।
लिङ्गाङ्गसामरस्याख्यं मन्निष्ठागोपितं परम् ।
भक्तिसिक्तं मम ज्ञानं मोक्षाय भवति ध्रुवम् ।।९।।

The knowledge, which is bestowed by the process of initiation, from which perpetuation of body into Linga is revealed, which is preserved with attention towards Shiva and kept afresh through complete devotion, does necessarily bestow the fruit in the form of Salvation (9)

Without grace of Shiva, the freedom from fetters of world couldn't be achieved. Without knowledge of Shiva, the grace of Shiva also couldn't be achieved 10)

मत्प्रसादेन न विना मुक्तिः संसृतिबन्धनात् ।
मम ज्ञानेन न विना मत्प्रसादो भविष्यति ॥१०॥

Initiation is the means to acquire the knowledge
दीक्षाया ज्ञानसाधनत्वम्

मज्ज्ञानं न भवत्येव ह्न्या दीक्षया विना ।
तस्मादियं महादीक्षा मोक्षदा निश्चिता खलु ॥११॥

Without this Initiation, Knowledge of Shiva couldn't be acquired- Therefore, this great-initiation is certainly bestower of Salvation (11)

तस्माद् दीक्षामिमां मुक्त्वा मोक्षकामः पथान्तरैः ।
गच्छन्न मुच्यते जन्तुः कल्पकोटिशतैरपि ।
तस्मादसंशयं देवि व्रतमेतद् विमुक्तिदम् ॥१२॥

Therefore he, who desires to achieve Salvation through other ways by quitting this Initiation, couldn't get so even within hundreds of Kalpas (a day of Brahma) So Devi, undoubtedly this Vrat is only bestower of Salvation. (12).

DEVI SAID देव्युवाच

देवात्र मम भूयोऽपि जायते संशयो महान् ।
उक्तं हि भवता दीक्षा ज्ञानद्वारा विमोक्षदा ।
तस्मात् सिद्धा हि दीक्षाया ज्ञानसाधनता परम् ॥२३॥

Ah God, Again I feel much doubt. You said that Initiation bestows Salvation through the knowledge. Therefore it is cleared that Initiation is the means to acquire the knowledge (13)

विद्येत दीक्षितः कश्चित् सम्यग्ज्ञानविवर्जितः ।
रागद्वेषानुबद्धश्च तस्य मुक्तिः कथं भवेत् ॥२४॥

But, how could Salvation be achieved to a person, who doesn't acquire knowledge and be involved in repugnances and attachments, if initiated (14)

यदि तस्यापि मुक्तिः स्याद् ज्ञानापेक्षा निरर्थका ।
चेद्विमुक्तिर्न तस्य स्याद व्रतमेतन्न मोक्षदम् ।
तमेतं संशयं छिन्धि करुणावरुणालय ॥२५॥

If he gets so, desiring for knowledge is meaningless. If he doesn't get so, then this Vrat is not at all bestower of salvation. Ah the ocean of kindness ! clear this doubt off (15)

MAHA DEV SAID

युक्तं पृष्टवती देवि तुष्टोऽस्मि तव भाषणात् ।
रहस्यं कथयाम्यद्य त्वत्संशयनिवारकम् ॥२६॥

"Ah Devi! You have questioned quite correctly, I am satisfied with your question. Today I reveal the secret which clears your doubt off Means of acquiring knowledge is Shambav vrat only (16).

अज्ञस्य कुटिलस्यापि शाम्भवव्रतसेविनः ।
प्राणोत्क्रमणवेलायां वाराणास्यामिव ध्रुवम् ॥२७॥

ज्ञानमावेदयिष्यामि मत्स्वरूपनिबोधकम् ।
तेन वै मुच्यते जन्तुर्मत्प्रसादान्न संशयः ॥२८॥

If an ignorant or a crooked person observes Shambhav Vrat, at time of his taking last-breathe, I bestow the knowledge which preaches my self-form of Shiva to that person like I bestow knowledge upon those who takes last breathe at Varanasi achieves Salvation (17) & (18)

गृह्णन् दीक्षामिमां वाथ वसन् वाऽऽनन्दकाननम् ।
नरो यथेच्छाचारोऽपि न भीयान्मृत्युबन्धनात् ॥१९॥

If a receiver of this initiation or a resident of Varanasi, garden of the bliss, practises in anyway he wouldn't be afraid of death (19)

न जान्मयातना जन्तोर्न च संयमयातना ।
मज्ज्ञानविमुखस्यापि शाम्भवव्रतसेविनः ॥२०॥

To this creature there is no scope to suffer from incarnations, no tolerance is required to behave as disciplined even if that person dislikes to acquire knowledge of Shiva but observes Shambhav Vrat (20)

महापातकयुक्तोऽपि दीक्षितः शुचितामियात् ।
दीक्षितः पातकी चेत् स्थाद् गच्छेभ्दैरवयातनाम् ॥२१॥

If a person, who is absorbed in the great-sin is initiated, he becomes sanctified. Even he Commits sin after be initiated, then that person must put up with the suffering imposed by Bhirav (one of gods) 21)

स तथा भैरवीमुग्रां यातनामनुभूय च ।
मदनुग्रहपात्रः स्यान्नपुनर्जन्मभाग्भवेत् ॥२२॥

After the extreme suffering imposed by Bhairav is over, then with my grace, that person becomes deserved and he won't receive reincarnation again. (22)

दीक्षितोऽदीक्षितो वाऽपि शैवाचारविदूषकः ।
भक्तादिनिन्दकश्चेत स्थान्नरकी कालमक्षयम् ॥२३॥

That person, if he is initiated or not, but he scolds Practices for Shiva (practices through Which one can achieve the grace of Shiva) or Devotees of Shiva, he must put up with suffering from the Hell up to unlimited -tenure of time. (23)

तदुक्तं हि मया देवि दीक्षेयं मोक्षदेत्यहो ।
नह्यात्र संशयः कार्यो मदुक्तौ गिरिकन्यके ॥२४॥

Ah Devi, so I told that this initiation would bestow Salvation. You ought not to feel doubt in my narration. (24)

DEVI SAID, देव्युवाच

ममापराधः क्षन्तव्यो मीढुष्टम नमोऽस्तु ते ।
त्वयि प्रसन्न जगति दुर्लभं किमु विद्यते ।।२५।।

Forgive my transgressions. Ah Meedhustam — Shiva (Meedhustam is a name of Shiva), I pay salutation to you. If you please, what is not found in the world. (25)

न कोऽपि विशयो मेऽस्ति भवदुक्तौ भवोद्भव ।
श्रुतौ किमस्ति विशयः सा भवस्सूक्तिरेव हि ।।२६।।

Ah Creator of World that which doesn't exist forever and in which beings put up with sufferings unto Salvation, there is no chance for me in your narration. Is there any chance for other narrations in the Hearings?. Those are of the elegant narration (26)

तथाऽप्यपृच्छं लोकानां संशयापजिहीर्षया ।
संवृत्ता गतसंदेहा वृषवाह क्षमस्व माम् ।।२७।।

I have myself become undoubted, but to get cleared doubt of people off, I desire to question alike. Ah Rider of bull ! for give me (27)

MAHADEV SAID महादेव उवाच

भवत्याः परिपृच्छन्त्या जनतानुजिघृक्षया ।
नेह दोषोऽणुरप्यस्ति गुण एव महान् भवेत् ।
परिपृच्छस्व किमपि वक्ष्यामि गिरिनन्दिनि ।।२८।।

Desiring for people to be graced, you have been questioning. In that there is no any guilt; instead there is very much advantage -thing. Ah Daughter of Mountain ! Whatever you question, I do reveal (28).

Therefore, this Initiation has been described as the best means to achieve the Salvation. After this, reveal what would you like to listen to ? (43)

Devi Said

सेयं हि शाम्भवी दीक्षा ज्ञाननिष्ठाविधायिनी ।
दृश्यते ज्ञाननिष्ठा हि यतेरेवोचिता भवेत् ॥२९॥

This Shambhavi -Initiation dedicates to the knowledge. It seems that dedication to the knowledge is justified for Yati (a sage) (29)

नित्यनैमित्तिकमुखकर्मतत्परचेतसः ।
कुटुम्बभरणव्यग्रमनसो गृहमेधिनः ।
ज्ञाननिष्ठा कथं साध्या ब्रूहि मे करूणानिधे ॥३०॥

But how could the person, whose seat of mind is already busied in the important deeds to be done daily and occasionally and in bringing his members of family up, dedicate this initiation to the knowledge ? Ah Treasure of Kindness ! reveal. (30)

MAHADEV SAID महादेव उवाच

Jnanisthayaam Sarvesha Madhikaaraha

मोक्षायाधिकृतो लोके यतिरेव कथं भवेत् ।
ब्रह्मचारी गृहस्थो वा वानप्रस्थो यतिस्तु वा ॥३१॥
ब्राह्मणः क्षत्रियो वाऽथ वैश्यः शूद्रोऽन्त्यजोऽपि वा ।
पुमान् नार्यथवा क्लीवः सर्वे मोक्षाधिकारिणः ॥३२॥

How can it be justified if only the sage has right to be initiated to achieve Salvation In this world ? All, they may be Brahmacharies (Bachelors who concentrates on the knowledge of Shiva up to attaining age of 25 years),Gruhasthies (House -holders), Vanaparsties (The ritered who start to give all their attachaments up gradually from attaining age of sixty years) or Sage, Bhrahman (who acquires knowledge of Shiva) Khatriya (Militant who stands for the cause), Vishya (enterprenuer who distributes products by means of trade from one to another), Sudra or Antyaja (Who toils in producing things

from raw)or Purush (Man), Nari (woman) and Nampumsak (impotent -one in sexual - intercourse) have such right. (31) & (32)

मदनुग्रहपात्रो यः सर्वो मोक्षाय कल्पते ।
मत्प्रसादविहीनाय व्रतमेतन्न रोचते ॥३३॥

Those, who deserve for my grace, can achieve the Salvation. And those, who don't can't so (33)

ज्ञानेन न विना मोक्षः सिद्धेचेत् केनापि सुव्रते ।
ज्ञानं च न विनाऽनेन शाम्भवेन व्रतेन तु ॥३४॥

Ah Well - Practioner of Initiation, without knowledge, any kind of Salvation can't be possible at the same time without this Shambhav Vrat the knowledge can't be acquired (34)

वैदिकं तान्त्रिकं चेति व्रतमेतद् द्विधा भवेत् ।
द्विजानां वैदिकं प्रोक्तमन्येषां तान्त्रिकं स्मृतम् ॥३५॥

This Vrat is two types - Vidik and Tantrik Vidik is prescribed for Dwijs (one who is initiated is called Dwij) i.e., Brahman, Khatriya and Vishya, Tantrik for the remaining. (35)

नित्यं नैमित्तिकं वाऽपि क्रियते गृहमेधिना ।
मदाराधनबुद्ध्या यत्कर्म तद् ज्ञानसाधनम् ॥३६॥

If a house holder attends any of daily or occasional deeds taking attending so as Worshiping of Shiva, all those deeds are means of the knowledge. (36)

गुरूजङ्गमलिङ्गर्चासाधनं यद् भवेद् भुवि ।
कुटुम्बके विनिर्दिष्टं परमं मोक्षसाधनम् ॥३७॥

On this earth there are whatever means of pooja to Guru, Ishtaliga and Jangama, all they become means to achieve salvation for house-holder (37)

तत्कर्म च कुटुम्बं वा न मुक्तिपथरोधकम् ।
लिङ्गनिष्ठागरिष्टस्य विदुषो गृहमेधिनः ।।३८।।

Those deeds and the family of house-holder don't become hurdles to an educated house-holder who pays austerity in Ishtalinga (38)

मद्भक्तगणसंसेवानिर्भरानन्दवैभवम् ।
गृहमेधीव सम्प्राप्तुं कथं पात्री भवेद्यतिः ।।३९।।

How can a saage achieve the grandeur of the most-happiness which is done by a house-holder is serving my devotees? (39)

विरक्तश्चेद्यतिर्भूयादविरक्तो गृही भवेत् ।
यतिः सन्नविरक्तश्चेन्नरकी कालमक्षयम् ।।४०।।

If one feels unattachment towards worldy desires one become the sage if not one becomes the house-holder. Even though become the sage, if that one doesn't feel unattanchment one will dwell in the Hell only un to the End of time (40).

पुत्रदारानुषक्तः सन्नविरक्तश्च चरन्नपि ।
मन्निष्ठायुक्तचित्तश्चेद् गृही मुक्तो भवेद् ध्रुवम् ।।४१।।

He (house - holder), who feels attachment with wife and progeny but leads his life while paying austerity towards me, could certainly achieve salvation (41).

ज्ञानं विमुक्तिदं प्रोक्तं नाश्रमो मोक्षसाधनम् ।
ज्ञाननिष्टा हि यस्य स्याच्छाम्भवव्रतपूर्विका ।
कोऽपि वा भवताल्लोके स हि बन्धाद्विमुच्यते ।।४२।।

He, who succeeds in paying austerity towards the knowledge after Initiation of Shambhav-Vrat, could get freed from all fetters of the world (42).

तस्मादिदं व्रतं प्रोक्तं परमं मोक्षसाधनम् ।
इतोऽपि परिपृच्छस्व किमन्यच्छ्रोतुमिच्छसि ।।४३।।

Therefore, this initiation has been described as the best means to achieve the Salvation. After this, reveal what would you like to listen to ? (43).

Devi Said

When do women observe ?

व्रतमेतद्धि नारीणामनुष्ठेयं कथं भवेत् ।
पुरस्ताद्वा परस्ताद्वा कर्तव्यं पाणिपीडनात् ॥४४॥

How do women observe this Initiation ? Do they do so before or after get wedded ? (44).

कथं पुरस्ताद् युज्येत स्त्रियः कर्मणि वैदिके ।
अधिकारस्तु तद्योग्यविवाहासंस्कृतत्वतः ॥४५॥

How is it proper for women to have right for Vedik-deed (Deed which is proposed by Vedas) to acquire qualification to be deserved for the Deed before culturalization through the rite of wedding (45).

Note:- Ramchandra pandey former professor, Delhi University says that Before marriage women have no right to perform Vidik deed is not mentioned in any books. This notion may be of tradition practised by people.

परस्ताद् यदि गृह्णेत भृतस्त्वथवाऽन्यतः ।
गृह्यते शाम्भवी दीक्षा भर्तृतश्चेद् गुरुः स हि ॥४६॥

If a woman, after her wedding, gets initiated (Initiated with Shambhavi - Deeksha) by her husband then her husband will become her preacher (46)

गुरुः पिता भवेत्तस्य कथं पत्नी भवेदियम् ।
अन्यतश्चेद्भवेत् तस्या अन्यशेषत्वमागतम् ।
पत्युर्गुरोर्वा वचसि स्थातव्यमनया पुनः ॥४७॥

When the husband becomes preacher, then, he would be as equal as her father. Then how will she be as his wife ? If she gets initiated by another -one than her husband, then she will be a follower or a servant to that one. Because a woman should behave as per instructions of husband or preacher (47)

सङ्कल्पाधिकृतिर्नास्ति योषितामिति कथ्यते ।
तासामस्यां हि दीक्षायामधिकारः कथं भवेत् ॥४८॥

It is said that there is no right for women to do will. Then how can she acquire right to be initiated (48)

Note: Like same given for (45)

अविश्रान्तमनीषाया गृहकृत्यैरनारतैः ।
ज्ञाने लभेतावकाशः पतिमत्याः कथं प्रभो ॥४९॥

Because of being always busied in attending domestic items of work, state of mind of women wouldn't be peaceful. Therefore Ah Lord ! How can a women, who is for her husband, gets time to acquire knowledge ? (49)

लिङ्गनिष्ठापरायाः स्यात् कथं श्ववादिसेवनम् ।
कथं वा भर्तृशुश्रूषा कथं पुत्रादिपालनम् ॥ ५०॥

How can a woman , who is already busied in Ishtalinga serve her aunt, husband etc. or bring her sons up etc? (50)

पतिरेव हि नारीणां परमं दैवतं भवेत् ।
तासां कथं नु युज्येत देवतोपासनं वद ॥५१॥

How can a woman adore other gods when her husband is only god for her and adore with absolute-devotion? (51)

MAHADEV SAID

Method of accepting intiation by women

व्रतमावश्यकमिदं कथ्यते योषितामपि ।
अनुष्ठेयं परस्ताद्दै नियतं पाणिपीडनात् ।।५२।।

It is said that this Vrat is necessary for women also. It should be certainly observed even after the marriage (52)

ब्राह्मणीनां हि दीक्षाया ग्रहणं भर्तृतो वरम् ।
भर्त्तर्यशक्ते ग्रहणमन्यतो वा विषिष्यते ।।५३।।

It is good for Brahman- woman to be initiated by husband. If husband is incapable, then it is good to be done by others (53)

अब्राह्मणीनां युज्येत भर्तृतो ग्रहणं नहि ।
अब्राह्मणस्य पत्युर्वा नोपदेष्ट्टत्वमिष्यते ।।५४।।

It is not good for non-brahman - woman to be initiated by husband. Having been initiated by un-brahman husband is not honoured.

पत्नया भर्तृगुरौ चैव भर्त्रा पत्नीगुरावपि ।
गुरुद्दष्टिर्विधेया स्यादन्यथा पततो ध्रुवम् ।।५५।।

Either a wife or a husband must keep reverence upon the husband - preacher or husband upon the wife - preacher respectively. If they don't do so respectively, they will be certainly deprived of that Vrat.(55)

यतः पत्नी गुरोराज्ञाविधेया भर्तुरष्यतः ।
तस्मादन्यगुरुत्वेऽपि न वाधा योषितो भवेत् ।।५६।।

Because a wife has to obey instructions of preacher or husband, therefore there shouldn't be worry for a woman to receive another — one as her preacher (56)

गुरुणा ह्युपदिष्टाया नान्यशेषत्वमिष्यते ।
तदन्येन हि भुक्ताया एव स्यादन्यशेषता ।।५७।।

A woman being after got initiated by preacher would't be treated as either a follower or a servant to some other. When a woman is

enjoyed by some other than husband then only she will be so to so (57)

निजभर्तुर्गुरुत्वेऽपि न दोषो योषितो भवेत् ।
पितृता तस्य गौणी स्यान्नैव मुख्या भवेद्यतः ॥५८॥

It will not be fault with a woman who gets her husband as her preacher. Because treating husband as equal as her father is unimportant but not important (58)

स एव माता च पिता देव इत्युपचर्यते ।
न तावता भर्तृभार्यासम्वधो बाध्यते ध्रुवम् ॥५९॥

Like so, service is there to mother, father and God. From this only, there is certainly no worry in the relation between wife and husband (59).

सङ्कल्पाधिकृतिस्तासां नास्ति स्वगर्येषु कर्मसु ।
सिद्धा विमोक्षाधिकृतिर्न निरोद्धुं हिशक्यते ॥६०॥

There is no right for a woman to do will for the deeds which are intended to reach Heaven but for the Salvation, right is ready for her. None can prevent so. (60)

यथाऽऽचार्ये पितरि च देवताबुद्धिरुच्यते ।
तथैव भर्तरि प्रोक्ता न सा देवनिषेधिनी ।
ततश्च देवतोपास्तिः शस्ता स्यद्योषितामपि ॥६१॥

When it is said that preacher and father are taken as gods, like so, regarding husband it is also said. To this, there is no prohibition of gods. Therefore it is good for woman to adore gods (61)

पतिपत्नीत्वसम्वन्धो न नित्यः कल्पितो हि सः ।
नारीनरत्वादिकमप्यैहजन्मिकमीरितम् ॥६२॥

Relation of wife and husband is not the ever lasting—thing. That is the thing of supposition. It is said that to be a woman or man is also of this incarnation only. (62)

नैव स्त्री न पुमानेष नैव चायं नपुंसकः ।
यद्यच्छरीमाधत्ते तेन तेन स लिप्यते ।।६३।।

This soul (Atma) is neither a woman, a man nor an impotent-one. It wears that and that body in which and which it dwells.

नारीत्वमैहिकं वाऽपि भार्यात्वं कल्पितं तथा ।
निरुन्धतः कथं तन्व्याः पन्थानं मोक्षगामिनम् ।।६४।।

To be a woman is the subject of this incarnation. Like this, to be a wife is also. How can these items of subject (womanhood, entity of wife) prevent the path of salvation for her? (64)

देववद्भावितो वाऽपि गुरुवत्सेवितोऽपि वा ।
मदुपास्तिं विना मुर्खस्तारयेत् स कथं सतीम् ।।६५।।

How can a foolish man who adores Shiva without having initiated wife even after having known of Pooja like god's performing os to Shiva and adoration done to preacher reach the bank of Salvation from the world. (65)

संसरन् भवकान्तारे निमज्जन् दुःखवारिधौ ।
अतीर्णस्तु स्वयं मूर्खस्तारयेत् स कथं सतीम् ।
तस्मादवश्यं नारीणामनुष्ठेयं व्रतं भवेत् ।।६६।।

How can a foolish man, who has been wandering in the woods of incarnations and drowning in the oceans of sorrows, keep far away the wife who is herself near to the bank of Salvation ? Therefore, he should practise this Vrat by dint of woman. (66)

अदीक्षासंस्कृता नारी दीक्षितस्य निजेशितुः ।
न योग्य परिचर्यायै दिक्षिणीया सती ततः ।।६७।।

A woman, who isn't culturalized by Initiation, can't be eligible to serve her initiated - husband. Therefore the married woman must be initiated (67)

अदीक्षासंस्कृता नारी यं यं पाकं करोति च ।
स स नैवार्हति किल पाको मह्यं निवेदितुम् ।।६८।।

The meals prepared by an uninitiated woman is not worthy to be submitted to Shiva (68)

अदीक्षासंस्कृता नारी परिस्पृशति यज्जलम् ।
अभिषेकक्रियादीनां मम नार्हत तज्जलम् ।।६९।।

Water drawn by an uninitiated Woman is not Worthy in the Deeds of Abhishek (an item of pooja in which water is poured upon god) etc to Shiva (69)

पारतन्त्रयं हि नारीणामुक्तं स्वर्ग्येषु कर्मसु ।
एहिकेष्वपि मोक्षार्थे न स्वातन्त्र्यं विहन्यते ।
तस्मादवश्यं नारीणां दीक्षा देय बुधोत्तमैः ।। ७०।।

In the deeds intended to reach Heaven, it is said that a Woman is dependant. It is applicable for the deeds pertain to this world. But for sake of salvation, freedom of women can't be annihilated. Therefore, the women should be initiated by the learned -preacher. (70)

लिङ्गनिष्टाऽविरोधेन स्वकृत्यान्यनुपालयेत् ।
न दुष्यते ततो नारी भर्तृशुश्रूषणादिषु ।। ७१।।

When a Woman performs her deeds without opposing paying austerity towards Ishtalinga, then, no guilt is attributed to her in her attending on her husband. (71)

पतिं परिचरन्ती च श्वश्वादिन् पोषन्त्यपि ।
पालयन्त्यपि पुत्रादीन् लिङ्गनिष्ठां न विस्मरेत् ।।७२।।

A woman is not expected to ignore austerity towards Ishtalinga when she is in either serving her husband, taking care of aunt (mother of husband) or looking after her sons (72)

तथैव बालापत्यायाः कुर्वन्त्या भवनक्रियाः ।
बालायत्तं यथा चित्तं दीक्षितायास्तथोचितम् ।
ततो न गृहकृत्यानि बाधन्ते मदुपासनाम् ।। ७३।।

Like a woman who keeps her mind on her little -children, for an initiated woman, it is also good, So, adoring Shiva would not be the worried thing even she involves in attending items of domestic -Work (73)

लिङ्गनिष्ठापरा भूत्वा मन्निष्ठायुक्तचेतसः ।
पत्युः संसेवनाद् भर्त्रा मत्सायुज्यं गमिष्यति ।।७४।।

While paying austerity towards Ishtalinga of her husband whose chit associated with Shiva, the wife should serve. Then that woman gets Sayujya (salvation) of Shiva. (74)

Devi Said देव्युवाच

रजःप्रभवदुष्टायाः प्रसवाशौचसंगतेः ।
लिङ्गस्पर्शनपूजाद्याः करणीयाः कथं प्रभो ।।७५।।

Ah lord? How can a Woman touch Ishtalinga or perform Pooja to it during the period of menstruation or immediate delivery after infant in which there is bleeding or impurity (75).

Mahadev Said महादेव उवाच

अर्चा ह्यवसराभिख्या गृहिणीनां तु सम्मता।
न मन्त्रा वैङ्दिका योग्या योपितां तान्त्रिकाः स्मृताः ।।७६।।

For house-wives, Avasara Namak Pooja (pooja intended instantly) can be honoured•For Vedik — hymn a woman has no right. To her Tantrik — hymn should be revealed (76).

दीक्षापवित्रिताङ्गत्वाद् लिङ्गस्पर्शो न दुष्यते ।
रजोवत्त्वादिकालेषु कार्या पूजा प्रयत्नतः ।
प्रसवप्रमुखापत्सु पजाभङ्गो न दोषदः ।।७७।।

Through Initiation, all organs would be sanctified. Hence there is no guilt in touching Ishtalinga. Therefore, during the period of menstruation, pooja should be done attemptively. In emergency time such as delivery and post-delivery period, there will be no guilt for non performing pooja (77).

Devi said देव्युवाच

वैदिकी वाऽथवा दीक्षा तान्त्रिकी योषितां भवेत् ।
वैदिकी यदि पूजायां मन्त्राः स्युस्तान्त्रिकाः कथम् ।।७८।।

Either Vedik — Deeksha or Tantrik — Deeksha is initiated to women. If they are initiated Vedik, then, how can they recite Tantrik — hymns in pooja ? (78)

तान्त्रिकी यदि दम्पत्योर्दीक्षाभेदः परस्परम् ।
सिद्धस्तयोः कथं नु स्थात् साङ्गत्यं सर्वकर्मसु ।
तमेनं संशयं छिन्धि करुणावरुणालय ।।७९।।

If Tantrik — Deeksha is initiated, then there will be difference between initiations of husband and wife, So, how can all things come together ? Ah the Occean of Kindness ! clear this doubt off (79)

Mahadev said महादेव उवाच

दीक्षे ह्युभे विकल्पेन युज्येते द्विजयोषिताम् ।
तान्त्रिक्यामधिकारः स्याद्भर्तु स्त्रीणां स्वतन्त्रतः ।।८०।।

For women of Dwij (Dwij means who takes two incarnations, one is birth .another one is Initiation which is said as another birth in the period of same life) both initations are acceptable. But others have right for Tantrik -Deeksha only (80)

पुमांसमग्रतः कृत्वा वैदिक्यां परतन्त्रतः ।
दीक्षाभेदस्तु दम्पत्योर्न साङ्गत्यनिरोधकः ।।७१।।

Reason for difference between Deekshas of Husband and Wife is that woman is dependant in Vidik -Deeksha. This is not a thing to be worried. (81)

यथाधिकारसंप्राप्तः स्त्रीपुंसोर्धर्मभेदवत् ।
सर्वमुक्तं समासेन किमतः श्रेतुमिच्छसि ॥८२॥

According to the anatomical difference between man and woman, both they receive rights deemed as fit. I have revealed all things to you briefly. Further what would you like to listen to? (82)

Here ends the second chapter of Mahapashupatividhi of Karanagamaha revealed during discussion held between Sri Parwati and Sri Parama Shiva

इति श्रीकारणागमे उत्तरभागे पार्वतीपरमेश्वरसंवादे
क्रियापादे शाम्भवदीक्षामाहात्म्यकथनं नाम द्वितीयः पटलः ॥२॥

THIRD CHAPTER
तृतीयः पटलः

Devi said देव्युवाच

देवदेव महादेव जगदीश नमोऽस्तु ते ।
शाम्भवव्रतिनां नित्यमाह्निकं ब्रूहि मेऽधुना ॥१॥

Ah God of Gods ! Mahadev ! Lord of Worlds ! My salutation to you.Now, reveal me Daily deeds of those who observe Shambhav -Vrat. (1)

Mahadev said महादेव उवाच

ब्राह्मे मुहूर्ते मद्भक्तो बुद्ध्यमानो नगात्मजे ।
नेत्रयोः स्पर्शयन्त्रिष्टलिङ्गं मामनुसंस्मरेत् ॥२॥

Ah Daughter of the Mountain ! My devotees get up at Brahma Muhurt (around 3.00 a.m) while watching Ishtalinga, and remember me with adoration. (2).

गुरुपदिष्टमार्गेण द्वादशान्ते थवा हृदि ।
दिव्यरूपमरूपं वा चिन्तयेन्मामनन्यधीः ॥३॥

Even remember my formlessness or celestial formness in their hearts or Dwadashant (Abode of entity of Shiva in the twelveth petal of lotus. This lotus is described as one of six cycles. This cycle is named after Anahat. This Anahat -cycle is said to be in the heart) as revealed by the preacher (3).

धर्मानर्थाश्च तत्क्लेशान् दिनकृत्यं च चिन्तयेत् ।
तथा चत्वारि कर्माणि सन्धयायां न समाचरेत् ।
भुक्तं च कामिनीसक्तिमधीतिं सुप्तिमेव च ॥४॥

Have to think over duty and money and sufferings from them or items of work to be attended on that day. Ought not to do four things i.e., to have meals, have company with women, study and go to bed at dawn or dusk. (4).

उदयत्यस्तमयति रवौ सुप्यति चेन्नरः ।
प्राणानायम्य च जपेन्मूलमष्टेत्तरं शतम् ।।५।।

At sun-set or sun-rise, no person must sleep. He should perform Pranayam, then, chant hymn of Panchakshar (Namaha Shivaya) (5).

मद्भक्तं भस्मारूद्राक्षं मां च विल्वमहीरुहम् ।
प्रातःकाले तु यः पश्येत् सो भीष्टं समवाप्नुयात् ।।६।।

Who looks at my devotees, rudrakshas (the seeds of guazuma tomentosa) me (Shiva) and Tree of Bengal Quince (Aegle marmelos) in the early morning, he would be got what he desires. (6)

पाषण्डं भविनं व्रात्यं याचकं देवनिन्दकम् ।
प्रातःकाले तुयः पश्येत् सोऽनिष्टं समवाप्नुयात् ।।७।।

Who looks at an imposter, an unbeliever in Ishtalinga, a timid person, a down-fallen person. a beggar and a scolder of gods in the early morning, he will be fallen into misfortune. (7)

ततो ग्रामाद् बहिर्यायादाग्नेयीं विदिशं नरः ।
शरक्षेपमितां तत्र जलपात्रं निधाय वै ।।८।।

Later, he(my devotee) ought to go outside and at south - east side of village at a distance up to which an arrow could be thrown and put a vessel filled with water there (8)

निवीतं शिवसूत्रं च मूधिर्न विन्यस्य वाससा।
शिरः प्रावृत्य नोर्ध्वं च नाधश्चैव विलोकयन् ।।९।।

While Shiva-Sutra (a thread to which Ishtalinga is tied and hung on the neck) which is hung on the neck, is to be put on the head and covered by a piece of cloth and without watching up and down. (9)

सोममग्निमथादित्यं कुर्वन्नाभिमुखं द्विजः ।
ततश्च विसृजेन्मूत्रं पुरीषं च समाहितः ।।१०।।

And without facing towards Moon, Fire and Sun, then concentratively pass urine and do excrete (10)

अतो मृदा वारिणा च भावशुद्धिसमन्वितः ।
शौचं तु यत्नतः कुर्यादन्यथा निष्फलाः क्रियाः ॥११॥

And without having unnecessary - feelings, he ought to get himself cleaned attemptively with soil and water. Other wise all his functions will be unfructuous. (11)

अपवित्रः पवित्रो वा सर्वावस्थां गतोऽपि वा ।
यः स्मरेदै विरूपाक्षं स बाह्याभ्यन्तरः शुचिः ॥१२॥

Who remembers Virupaksha (Lord -Shiva has three eyes. So he looks different from other gods or goddesses. Therefore he is described as Virupaksha) Shiva with adoration, his inner and outer body gets cleaned (12)

शौचं विधाय विधिवद्धस्तपादं विशोध्य च ।
जलं मह्यं समर्प्यैव गण्डूषान् विसृजेसत्तदा ॥१३॥

Having been become cleaned, he ought to wash hands and legs, then, submitting water to Shiva do gargle. (13)

संवद्धशिख आसीनो वाङ्मनःकायसंयुतः ।
कृत्वोपवीतं सव्यांसे तत आचमनं चरेत् ॥१४॥

He ought to tie sprounting -hair and sit with having control over voice, mind and body. While adjusting Shiva - Sụtra to shoulder, he ought to sip water (sipping - water is described as Achaman i.e. an item in performing pooja) (14)

अन्तर्जानुकरो भूमिमधः कायं तथा स्पृशन् ।
उदङ्मुखस्तु तीर्थेन ब्राह्मोणोपस्पृशेज्जलम् ॥१५॥

Keeping hands between thighs, while touching down-side of body and the ground and facing towards North-side, he ought to sip water from Brahma Teeth (base - part of thumb) (15)

सुप्ते क्षुते च निष्ठीवे परिधाने श्रुनिर्गमे ।
कृत्वा मूत्रपुरीषे च शौचार्थी समुपस्पृशेत् ॥१६॥

He, who desires to be himself sanctified, ought to sip water after having got up from sleep, had meals, spat, worn dress, passed urine and excreted (16)

उपस्पर्शे तथा स्नाने नियतं सर्वकर्मसु ।
कुशग्रहः प्रशस्तः स्यान्न शस्तः पैतृके भवेत् ।।१७।।

During sipping water, having bath and in all functions, it is prescribed that holding blades of grass (poa cynosuroids) is excellent -thing, but in the deeds intended to fore fathers in the Heaven it is not so. (17)

आचम्य प्रङ्मुखो न्त्यिमाचरेद् दन्तधावनम् ।
मधुरित्यादिमन्त्रेण शाखां समभिमन्त्रय च ।। १८।।

After sipping water and facing towards the East, he ought to consecrate a branch of tree with hymns of Madhu (a hymn - Madhu Vata Rutayate) etc, and do mouth - wash (18).

आयुर्बलं यशो वर्चः प्रजाः पशुवसूनि च ।
ब्रह्मा प्रज्ञां च मेघां च त्वं नो देहि वनस्पते ।
इति सम्प्रार्थ्य मन्त्रेण धावयेच्छाखया तथा ।।१९।।

He ought to pray, "Ah Vanaspati (Tree) ! You give age, fame, glown, progeny, animals, wealth, knowledge (of Shiva), intelligence and cleverness to us." After praying like that he ought to clean teeth with a stick of that branch (19).

सर्वे कण्टकिनः शस्ताः क्षीरिणो दन्तधावने ।
न विल्वशाखया कुर्याद् दन्तशुद्धिं कदाचन ।।२०।।

All throny trees and trees that yield milk are accepted as the best quality to do mouth -wash from their sticks. But he should never do so from the stick of Bengal quince (20).

दन्तशुद्धिं विधायाथ प्रातः स्नानं समाचरेत् ।
महानद्यो देवखातास्तटाकाश्च सरांसि च ।
गर्तप्रश्रवणदीनि शस्तानि स्नानकर्मणि ।।२१।।

Having got mouth washed, he ought to take bath, Brooks trickled from large rivers, reservoirs, tanks, lakes and ditches are accepted as the best quality to have bath (21).

रूपं तेजो बलं शौचमायुर्धृतिररोगता ।
मेधा दुःस्वप्ननाशश्च गुणाः स्नानस्य कीर्तिताः ॥२२॥

Beautiness brightness, strength, holiness, age, courage, health, cleverness and extinction of terrible - dreams are said to be advantages of bath. It means these are the benefits from having bath (22).

मदालयसमीपे तु यत्तोयं परितिष्ठते ।
शिवगङ्गेति विज्ञेया तत्र स्नात्वा लभेत माम् ॥२३॥

The water, which is available at the Temple of Shiva, is taken as Shiv-Ganga (Holi water of Shiva) Having had bath in it, the person could envision Shiva (23).

नद्यादिकान् समागम्य स्नानं कुर्याद्विशेषतः ।
मलस्नामिदं प्रोक्तं मन्त्रस्नानमथ श्रृणु ॥२४॥

By reaching river etc., he ought to have special bath. This bath is described as Malsnan (bath for removing soil on skin). Now listen to Mantrasnan (24)

सङ्कल्पः सूक्तपठनं मार्जनं चाघमर्षणम् ।
देवतातर्पणं चैव स्नानं पञ्चाङ्गमुच्यते ॥२५॥

Doing will. Recitation of Sukt (Vedic hymn) Aghamarshan (Apology) Uttering hymns while having bath and offering, oblations to gods are said to be five organs of bath (25)

मत्स्यमण्डूकसर्पाद्यैरनेकैर्जलजन्तुभिः ।
सेवितं तु जलं नित्यंतस्माद् दुष्टं भवेदतः ।
तद्दोषशमनार्थं तु शिवतीर्थं प्रकल्पयेत् ॥२६॥

The water would be impure with water-animals such as fish, frogs, snakes etc. To get it pured Shiv Teertha (water of Shiva) should be invoked into it (26).

हस्तमात्रप्रमाणेन परितश्चतुरश्रकम् ।
हुंफडन्तेन चास्त्रेण मृदं गृहणीत साधकः ।
सद्येन स्थापयेन्मन्त्री वामदेवेन सेचयेत् ।।२७।।

The practitioner (devotee who is initiatied), with hymn of Hun Fhat ought to take soil, establish with hymn of Sadyojata and sprinkle water with hymn of Vamadeva (27).

अघोरेण विशोद्धचैव पुरुषेण त्रिभागकम् ।
पूर्वस्सिन् दक्षिणे चैव तथा चैवोत्तरे क्षिपेत् ।।२८।।

Having purified it with hymn of Aghora, devide this soil into three parts and put them at East, South and North sides (28).

ईशानेन तु मन्त्रेण चैकैकमभिमन्त्रयेत् ।
अस्त्रं ब्रह्मशिवं जप्त्वा पूर्वादि क्रमशो न्यसेत् ।।२९।।

With hymn of Eeshana, consecrated special part of soil. Having uttered Hymn of Brahmashivastra (Ohm Hruh Ananta Shaktidhamne Jyotirupayastraya. Fhat-Veerashivachara pradeepika), put at sides of East etc in an order (29).

अस्त्रजप्तं तु यद्भागं दशदिक्षु विनिक्षिपेत् ।
शिवजप्तं तु यद्भागं तीर्थमध्ये विनिक्षिपेत् ।।३०।।

That part uttered with Astra is to be spread out in ten-sides. The part uttered with hymn of Shiva is poured into Teertha (30).

फट्कारेणास्त्रमन्त्रेण तथा नाराचमुद्रया ।
जल्ने सूक्ष्माश्च ये दोषास्तेषामुच्चाटनं भवेत् ।।३१।।

With water from — Astra Mantra in the form of Fhatkar and Naarach Mudra (An impression having shape in equal to an arrow

released towards down — side from fingers of both hands), subtle — faults are eradicated (31).

ब्रह्मजप्तस्य चार्धेन चात्मनोऽङ्गानि कुण्ठयेत् ।
शिरो वक्त्रं च हृदयं पादौ गृह्यं च भागशः ॥३२॥

The little and the little of half of soil uttered with hymn of Brahma is to be applied to all organs of body such as head, face, heart and two legs etc. (32).

शेषार्धेनोपसंस्पृश्य स्नात्वा द्विस्तु पुनः पुनः ।
उपस्पृश्य तथा स्नायाच्छिवतीर्थस्य मध्यतः ॥३३॥

Having kissed another half of it, ought to have bath again and again, then again sipping water have bath in the middle of Shiva teertha (33).

शिवब्रह्माङ्गविद्याङ्गैः स्नानं कृत्वा विचक्षणः ।
पञ्चब्रह्माशिवाङ्गैश्च त्रिः पठेदघमर्षणम् ॥३४॥

The learned practitioner ought to have bath with hymns of Shivanga, Brahmanga and Vidyanga, then with hymns of Panchabrachma and Shivanga have bath three times while reciting text of Aghamarshana (34).

ततः शिवात्मकैर्मईन्त्रैस्तोयं कृत्वा शिवात्मकम् ।
मार्जनं संहितामान्त्रैस्तत्तोयेन समाचरेत् ॥३५॥

After then, ought to make water as Shivatmak (associated with Shiva) with hymns dedicated to Shiva such as Panchakshara etc. and purify while sprinkling that water with grass with hymns of Samhita (Apohi Shiva Mayobhuvasta NaOorjo dadhatanl Mahe Ranaay. Chakshase"Yo Vaha Shivtamo Rasastasya Bhaajayateha-Naha Ushateekhi Matarahe\Tasma Aram gamam Vo Yasya Khayay Jinvath, Aapo Janyatha cha Naha) (35).

अस्त्रेण मन्त्रितं तोयं वामनासाग्रमानयन् ।
इडयान्तर्गतं तेन दग्धमेनो विचिन्तयेत् ॥३६॥

While taking water consecrated with Astra into right hand and bringing to left nostril and ought to assume that that water is erasing the sin situated in the pulse termed as Ela (36).

बहिर्गतं पिङ्गलया भावयन् दक्षिणे करे।
धृत्वा जलं तत्र पापपूरुषं भावयेत्ततः ॥३७॥

Again taking water into right hand and bringing it to right nostril and do that the sin in the form of Purush (manhood) has come out from the pulse termed as Pingala (37).

वामभागे वज्रशिलां ध्यात्वा तत्र क्षिपेज्जलम् ।
चूर्णितं भावयेत् पापनरमित्यघमर्षणम् ॥३८॥

Again, ought to meditate Vajra shila (stone like diamond) at his left side, sprinkle water on it and assume that manhood sin has been crushed into powder (destroyed completely). This is only Aghamarshan (38).

देवादींस्तर्पयेद् विद्वान् मूलमन्त्रजपेन च ।
देवं मां मद्गणांश्चैव तर्पयेच्छुद्धमानसः ।
फट्कारेणास्त्रमन्त्रेण शिवतीर्थं च संहरेत् ॥३९॥

The learned practitioner ought to offer oblations to gods etc. uttering with fundamental hymn and do so with concentrative-mind to Shiva and his Ganas (ganas are those who dwell in the abode of Lord Shiva along with Shiva). Ought to discharge shivateertha with Fhatkar - Astra (39).

प्रातःस्नाने मृत्तिकया नानुलिम्पेच्छरीरकम् ।
ततस्तु धौतवसने धृत्वा त्यक्त्वाऽऽर्द्रवाससी ॥४०॥

See that no soil be remained on body in this morning — bath. After this, ought to wear two cloths (one on lower body and another upper) and undress wetted — cloths) (40).

इष्टलिङ्गं करे न्यस्य मज्जयित्वा च वारिणा।
भस्मस्नानं ततः कुर्याच्छुद्धान्तःकरणः शुचिः ॥४१॥

Ought to keep Ishtalinga in the palm and do Adhishek to it, then holy practitioner, with purified – mind, take Bhasmasnan (having bath with sacred ash) (41).

भस्म संगृह्य मूलेन षड्वारमभिमन्त्र्य च
शिर ईशानमन्त्रेण पुरुषेण मुखं तथा ॥४२॥

हृत्प्रदेशमघोरेण वामदेवेन गृह्यकम् ।
पादौ सद्येन सर्वाङ्गं प्रणवेनैव सेचयेत् ॥४३॥

While taking the Ash, he ought to consecrate it six times with fundamental- hymn then do as the head with hymn of Eeshana, face with of Tatpurusha, chest-with of Aghora, buttocks with of Vamadeva, both legs with of Sadyojata and all organs of body with of Ohm (42&43).

भस्मना विहितं स्नानमिदमाग्नेयमुत्तमम् ।
शुष्केण भस्माना लिम्पेत् सर्वाङ्गं मूलमुच्चरन् ।
उद्धूलनमिदं पश्चात् सजलेनैव कुण्ठयेत् ॥४४॥

Bath had by the Ash is the best Agneyasnan (bath had with the Ash). While uttering fundamental -hymn, he ought to smear the ash on all organs of body. It is termed as Uddulan (smearing with Ashes) Later, ought to deposit the ash with water on organs (44).

वामपाणितलन्यस्ते षट्कोणं भस्मनि न्यसेत् ।
प्रणवं तन्मुखे चैव वायकारौ भुजद्वये ॥४५॥

शिकारं यन्त्रमाध्ये च नमकारौ पदाद्वये ।
विलिख्य मूलमन्त्रेण षड्वारमभिमन्त्रयेत् ॥४६॥

On left palm, he ought to draw hexagon with the Ash, write 'Ohm' on the face, Vaa and Ya in two sides of hexagon respectively,

Shiva in the middle of hexagon and Na and Mahah in lower sides respectively. This is ought to be consecrated six times with fundamental -hymn respectively (45 &46).

उत्तमाङ्गे ललाटे च कर्णयोर्नेत्रयोर्द्वयोः ।
नासावक्त्रगलेष्वेवमंसाहिदूतयके तथा ॥४७॥

कूर्पर मणिवन्धे हृदये पार्श्वयोर्द्वयोः ।
नाभौ गुह्याहदूये चैव ऊर्वोः स्पिग्बिम्बजानुषु ॥४८॥

जङ्घादूये च पदयोर्द्वात्रिंशत्स्थानके तथा ।
भस्म त्रिपुण्ड्रं संधार्य रुद्राक्षान् विभृयात्ततः ॥४९॥

He ought to smear the Ash on the head (1) the forehead (2) the two ears (4) the two eyes (6) the nose(7) the face (8) the neck(9) the shoulders (11) the elbows (13) the wrists (15) the heart (16) the khaks(18), the navel (19) the buttocks (21), the thighs (23) the lower belly (25) the bimb 26) the knees 28) the calves of legs (30) and the legs (32) Thus having smeared the Ash on these thirty two places, he ought to wear Rudrakshas (47,48,49).

शिखायामेकरुद्राक्षं त्रिंशत्तु शिरसा वहेत् ।
षट्त्रिंशत्तु गले दद्याद् बाह्वोः षोडश षोडश ॥५०॥

दूादश मणिवन्धेऽपि स्कन्धे पञ्चशतं वहेत् ।
अष्टोत्तरशतैर्मालां जपयज्ञे प्रकल्पयेत् ॥५१॥

One on the sprouting hair, thirty on the head, thirty -six on the neck, sixteen and sixteen on the arms, twelve and twelve on the wrests five hundred rudrakhas on the shoulders are to be worn. A garland with one hundred and eight Rudrakshas is to be made for counting utterance of fundamental -hymn (50, 51).

द्विसरं त्रिसरं वाऽपि सराणां पञ्चकं तु वा
सप्तकं दशकं वाऽपि विभृयात् कण्ठदेशतः ॥५२॥

He ought to wear two,three,five, seven or ten garlands of rudrakshas on the neck (52).

मकुटे कुण्डले चैव कर्णिकाहारकेषु च ।
केयूरकटके चैव कक्षबन्धे विशेषतः ।
सुप्ते पीते सदाकालं रुद्राक्षान् धारयेन्नरः ।।५३।।

While in sleep or awake, every time people ought to wear rudrakshas as crown, ear-rings, shoulderlets or bracelets etc:(53).

त्रिशतं त्वधमं पञ्चशतं मध्यममुच्यते ।
सहस्रमुत्तमं प्रोक्तमेवं भेदेन धारयेत् ।।५४।।

Three hundred rudrakshas are treated as Good, five hundred as Better and one thousand as the Best (54).

ततः सन्ध्यामुपासीत प्रणायामपुरस्सरम् ।
मदीयसान्ध्यकोपास्तिः सन्ध्योपास्तिः प्रकीर्तिता ।
सवितुर्मण्डलस्वामी सावित्रीदेवताऽस्म्यहम् ।।५५।।

At first he ought to do Pranaayaamam, then, Sandhyopasana. Performing pooja to me at dawn, noon or dusk is called as Sandhyopasana. I am only the Goddess of Savitri to the Master of Surya Mandal (the sun) (55).

सन्ध्याकाले मदन्या तु देवता यद्युपास्यते ।
चत्वारि तस्य नश्यन्ति ह्यहुः प्रज्ञा यशो बलम् ।।५६।।

At the time of dusk, noon or dawn, if another god than me is performed with pooja, then, the practitioner's age, education, fame and strength will become diminished (56).

तत् त्रिसन्ध्यमुपास्योऽहमान्तरः सवितुः परः।
भर्गमुख्याभिधानश्च प्राणधीचोदकः सदा ।।५७।।

Therefore, he ought to perform pooja to me at dawn, noon, and dusk. I am far away from the sun and the indweller. I always inspire living beings and the sense. So people know me with name of Bharga (Shiva) (57).

अरुणस्योदये सूर्यस्योदये सङ्गवे तथा ।
मध्याह्ने च ततः सायमर्धरात्रे च सुव्रते ।
उत्तमैरर्चनीयोऽहं षट्कालं भक्तिशालिभिः ॥५८॥

Ah well -practitioner, at dawn, during sunrising, after sun-risen, noon, dusk and midnight, at all these six times, I am performed with pooja by the best people devotedly (58).

अर्घ्यान्तं समनुष्ठाय सन्ध्यां शैवीं च सादरम् ।
अरुणस्योदये कुर्यात् पूजां तात्कालिकीं ततः ॥५९॥

Having done respectful offering at dawn, pooja prescribed to be done at dawn ought to be performed (59).

जपेद् भानुदयान्तं च सावित्रीं यतमानसः ।
उपतिष्टेच्च सवितुरन्तरं मामन्यधीः ॥६०॥

Up to sun-rise, he ought to utter Gayatri (Hymn -Ohm Bhoorbhuva) with attentive mind. Without thinking anything else, he ought to meditate me fixing his mind on the sun (60).

ततो भानूदये कुर्यान्मदर्चा होमप्यथ।
जपते् षडक्षरीं साङ्गां श्रीरुद्रादीन् विशेषतः ॥६१॥

After sun-risen, he ought to perform pooja to me and Homa (Homa is a kind of pooja in which oblations offered to the fire). Ought to recite texts of Sri Rudra (a text from Vedas)and Shadakshar (Ohm Na Maha Shi Vaa Ya) especially. (61).

सर्वेभ्यो द्रव्ययज्ञेभ्यो जपयज्ञो विशिष्यते ।
जपयज्ञं समाप्यैवं गुर्वादीनभिवादयेत् ॥६२॥

From all Dravya Yagnas, Japa Yagna is distinguished -one (See – Bahagavat geeta – Dravya Yagnaa jyapo yagno Vishishto Dashabhirgunow). On completion of Japa Yagna like this, ought to salute Guru etc. (62)

अष्टभागमहः कृत्वा ह्याद्यामेवं समापयेत् ।
द्वितीयभागे त्वभ्यस्येद् वेदान् दिव्यागमानपि ॥६३॥

Wholeday has to be divided into eight divisions. He ought to spend first division of time of wholeday as mentioned above. He ought to practise Vedas and heavenly Agamas during second division (63).

शास्त्राणि पाठयेच्छिष्यान्मत्तत्त्वं बोधयेदपि।
तदा समाचरेद् भक्त्या पूजां सङ्गवकालिकीम् ॥६४॥

Ought to make disciples to study Shastras (books pertain to science) and educate with the knowledge of Shiva. After then, ought to perform pooja to be done at after sun-risen (64).

समित्कुशादीन् होमार्थं पूजार्थं च प्रयत्नतः ।
पुष्पाणि विल्वपत्रापि गुग्गुल्वादीनि चाहरेत् ॥६५॥

For sake of Homa and Pooja, ought to bring twigs, grass, flowers, leaves of Bengal Quince, fumigatic powder etc. attemptively (65).

तृतीयमागे कुर्वीत यत्नं पोष्यार्थसिद्धये ।
तथा चतुर्थभागे तु स्नानार्थं मृदमाहरेत् ॥६६॥

Ought to try to make the food during third division. For sake of bath, ought to bring the soil during fourth division (66).

शिवतीर्थं तु संपाद्य मृदाङ्गान्युपलिप्य च ।
स्नानं माध्याह्निकं कृत्वा सन्ध्याद्वयमुपास्य च ।
ततः पञ्च महायज्ञाः कर्तव्या गृहिणा मुदा ॥६७॥

Ought to make Shivateertha and apply the soil on all organs. Having had bath of noon, ought to perform pooja. After then,the house-holder ought to Perform Pancha Maha Yagnas willfully (67).

देवानां च पितृणां च भूतानां च नृणामपि ।
ब्रह्माणश्च विनिर्दिष्टः पञ्चयज्ञा नगात्मजे ॥६८॥

Ah the Daughter of Mountain ! Yagnas, which are for sake of gods, forefathers, beings, human – beings and Brahma, are said as Pancha Maha Yagnas (five great Yagnas) (68).

जुहोति समिधाद्यग्नौ देवयज्ञः प्रकीर्तितः ।
ददात्यपः पितृभ्योऽयं पितृयज्ञ इतीरितः ॥६९॥

बलिं हरति भूतेभ्यो भूतयज्ञ उदाहृतः ।
मनुष्ययज्ञः स हि यद् विप्रेभ्योऽन्नं प्रयच्छति ।
यत् स्वाध्यायमधीयीत ब्रह्मयज्ञ इतीर्यते ॥७०॥

Offering twigs etc to fire in yagnas is said as Deva Yagna(Yagna dedicated to gods), water to forefathers is Pitru Yagna (Yagna dedicated to forefathers) Oblations to beings is Bhuta Yagna (Yagna dedicatied to living beings), the food to Brahmans is Manushya Yagna (Yagna dedicated to human beings) and studying scriptures is Brahma Yagna (Yagna dedicated to Brahma) (69,70).

अपसव्यं विधेयं स्यादग्निष्वात्तादितर्पणे ।
पुनस्तन्न विधेयं स्यात् स्वपितृणां तु तर्पणे ॥७१॥

While offering oblations to Agnishvat Pitru (forefathers etc) Yagnopaveet (A thread worn as a mark of initiated) ought to be put contrarily i.e. on right shoulder towards left. But for sake of own-forefathers not to be done contrarily (71).

ततो माध्याह्निकी पूजा कार्या गुर्वी लघुस्तु वा ।
महती वा यथाशक्ति श्रद्धाभक्तियुतात्मना ॥७२॥

After that he ought to do pooja to be done at noon devotedly and attentively as per his ability (72).

पण्डितो वाऽथ मूर्खो वा प्रियो वा द्वेष्य एव वा ।
सम्प्राप्तो यस्तु पूजान्ते स एवाहं न संशयः ॥७३॥

In the end of pooja He, either learned – one or stupid, beloved – one, hatred or whoever may come, is undoubtedly Shiva only (73).

मत्तोऽधिको जङ्गमो हि स पूज्यो गृहमागतः ।
अन्नपानादिभिश्चैव तदभीष्टप्रदानतः ।।७४।।

Jangam (Maheshwar) is more excellent than Shiva. If he enters the Home, he must be performed with pooja while offering with food, water and the things which he likes much (74).

एवं जङ्गममाराध्य प्रसादमुपभुज्य च ।
सुखमास्थाय मच्चित्तस्तदन्नं परिणामयन् ।।७५।।

Performing pooja to Jangam like this, he ought to receive prasadam (remaining food etc from that accepted by Jangam). While sitting at ease and having meals, he ought to meditate Shiva(75).

मत्स्तोत्राणि पठेद्वाऽपि पुराणान्यभ्यसेत्तु वा ।
आसायामथ कुर्वीत यत्नं पोष्यार्थसिद्धये ।।७६।।

Or recite Shivastotras (Lyrics which contains admiration of Shiva) or practise puranas (Puranas are scriptural epics). To collect things to be had, ought to try up to evening (76).

ततः स्नातः शुचिर्भूत्वा भस्मस्नानं विधाय वा।
उपास्य पश्चिमे सन्धये होमकार्यं समाप्य च ।
कृत्वा सायन्तनीं पूजां वैश्वदेवं समाचरेत् ।।७७।।

After that, ought to sanctify himself by having bath or Bhasmasnan, perform pooja to be done at dawn and dusk. Having completion of Homa ought to perform pooja to be done at evening, then do Vishvadev (a process in which contents of foods kept separataly for sake of animals such as cow etc) (77).

विधायाऽथ यथाशक्ति मत्पूजामर्धरात्रिकीम् ।
सायमायान्तमतिथिं पूजयेदतिभक्तितः ।।७८।।

Having performed pooja at midnight as per ability, ought to perform pooja to the guests who have come after sun – set (78).

यत्पातकं भवेद् देवि विमुखे च दिवातिथौ ।
सायं हि विमुखे तस्मिंस्तदष्टगुणितं भवेत् ॥७९॥

Ah Devi which sins attached when any guest leaves out with disinclination during day – time, they would be multiplied if any guest who has come in the evening does same. (79).

तस्मात् स्वशक्त्या सम्पूज्य सूर्योढमतिथिं द्विजः ।
प्रसादमुपभुज्याथ मत्सोत्राणि पठेदपि ॥८०॥

Therefore, the guests come after sun-set must be performed with pooja with more abilities and he ought to have their Prasadam and recite Shiva - strotras (80).

आत्माभिरुचितां शय्यामधिष्ठाय शुचिस्तु माम् ।
स्मरन् समाधिमास्थाय शयीताऽर्वाक्छिराः सुखम् ॥७१॥

Having sat on the cot which he likes, while remembering Shiva Meditatively, he ought to sleep at ease facing his head towards the west (81).

इत्थमुक्तं कृत्यजातमाह्निकं यन्मया प्रिये ।
द्विजानां मम भक्तानां मत्पदप्राप्तिसाधनम् ॥७२॥

Ah Dear ! Those daily deeds which I have narrated, they enable my devotees to achieve Shiva -Pada (salvation) (82).

Here ends the third chapter of Mahapashupatividhi of Karanagamaha revealed during discussion held between Sri Parwati and Sri Parama Shiva

इति श्रीकारणागमे उत्तरभागे पार्वतीपरमेश्वरसंवादे क्रियापादे आह्निकविधिर्नाम तृतीयः पटलः ॥३॥

FOURTH CHAPTER
चतुर्थः पटलः

Devi Said, देव्युवाच

देवदेव महादेव सर्वेश्वर नमोऽस्तु ते ।
अश्रौषमाह्निकं देव भक्तानामिष्ठदायकम् ।।१।।

Ah the God of Gods! Mahadev (God the great) Sarveshwar (the Lord of everything and all) ! I salute you. Ah God! I have listened to daily deeds which fulfill what devotees desire. (1)

अर्चाविशेषान् ग्रहणविशेषनियमानपि ।
रङ्गवल्लीविधानं च वर्तिकासाधनं तथा ।।२।।

योग्यानि पत्रपुष्पाणि तदीयग्रहणं तथा ।
श्रोतुमिच्छामि भगवन् व़द मे करुणानिधे ।।३।।

Ah Bhagavan (the God)! I would like to listen to special modes of adoration, special rules to accept, method of Rangoli, preparation of wicks, proper leaves and flowers and collection of them. Reveal to me. (2,3)

Mahadev Said महादेव उवाच

श्रृणु वक्ष्यामि नगजे न गोप्यं त्वयि विद्यते ।
मत्पूजा त्रिविधा लघ्वी गुर्वी च महती तथा ।।४।।

Ah Parwathi ! I don't like to hide anything from you! Listen, I would be revealing. Adoration of Shiva is in three kinds. They are small, large and the great (4)

उत्तमो महनीं कुर्याद् गुर्वी मध्यम एव च।
लघ्वीमशक्तः कुर्याच्च सायं माध्याह्निके तथा ।।५।।

The best-Practitioner performs the great, a better one does large and a good-one or an infirmed- one does small at noon or evening (5)

अवसरा भोजने प्रोक्ता प्रातरादिषु सुव्रते।
त्रिकालमर्चनां कुर्याच्छक्तः षट्कालमेव वा ।।६।।

Ah the best - Practitioner! For sake of having food, necessary performance of pooja to be done at dawn etc. has been revealed. He, who is capable, ought to perform pooja at three or six times (6)

द्विजोऽरुणोदये स्नात्वा सवित्रेऽर्घ्यं प्रदाय च ।
मदर्चनां विधायैव सावित्रीं प्रजपेन्नरः ।।७।।

Having had bath at dawn, the dwij (he who is initiated with upanayana, wearing yaganopaveetam) Ought to offer oblations to the Sun, perform pooja to Shiva, after then, utter gayatri up to sun - risen (7)

यांवत् सूर्योदयः पच्श्रादुपतिष्ठेदहसकरम् ।
जपयज्ञं विधायैवं पूजामुदयकालिकीम् ।।८।।

कुर्यात् तथा सङ्गवे च मध्याह्ने च यथाक्रमम् ।
सायं सन्ध्यामुपास्यार्चा कुर्यात् सायन्तनीं तथा ।।९।।

After that, he ought to perform upasthan. After completion of Japa yagna like this, in the morning he ought to perform pooja regularly to be done after sun-risen (sangav) and at noon. At evening, ought to perform sandyopasana and pooja to be done at evening. (8&9)

आद्ययामे समारभ्य द्वितीये तु समापयेत् ।
गृही निश्यर्धरात्रार्चा श्रद्धाभक्तिसमन्वितः ।।१०।।

The house -holder ought to start performance of pooja to be done at midnight with adoration and attention from the beginning of first Prahar (duration of three hours) and complete it in the second. (10)

नक्तं द्वितीययामस्य भागावाद्यन्तगौ मतौ ।
गृहिणश्च यतेरर्धरात्रपूजावसानगौ ।।११।।

The second prahar of night has two parts i.e. beginning and end. The house-holder ought to complete pooja in the first part and the sage in the second (11)

उपरागो भवेद्यामे प्रथमे चेत् तदानघे ।
द्वितीययामे कर्तव्या मम पूजार्धरात्रिकी ॥१२॥

If there is eclipse in the first prahar of night,,then, pooja to be done at midnight ought to be done in the second Prahar (12)

उपरागो यदा यामे द्वितीये वा तृतीयके ।
अर्चामवसरां कृत्वा न भुञ्जीत द्विजस्तदा ।
नक्तव्रती यदि पुनर्विशेषस्तवधुनोच्यते ॥१३॥

If the eclipse is in the second or the third prahar of night, then pooja is to be done necessarly earlier than eclipse, then, he ought to have food. At night, he ought to observe Vrat. Now I reveal specialities of this (13)

उपरागो यदा यामे द्वितीये वा तृतीयके।
यामात् पुरस्तात् कर्तव्या मम पूजा न भोजना ॥१४॥

If the eclipse is in the second or the third prahar without performing pooja earlier than eclipse, he ought not to have food. (14)

सोमोपरागे पौरस्त्यस्त्याज्यो यामस्तु भोजने ।
तत्पूर्वः शस्यते कालो नित्यनक्तोपजीविनाम् ॥१५॥

He ought to scarify having food in the first prahar in which there is eclipse of moon. Those, Who have food at night, ought to have food earlier than eclipse (15)

ग्रस्तेऽप्यस्तमिते भानौ नोपवासो नियुज्यते ।
यतः प्रसादः संसेव्यो नियतं नक्तभोजिनाम् ॥१६॥

If sun sets during eclipse of sun, then, there is no regulation for adoration. Because he, who has to have food at night, ought to have prasadam (16)

पद्मं भद्रं तथा तत्त्वमण्डलं हि क्रमोत्तमम् ।
अर्चनोचितपात्राणां विन्यासाय प्रकीर्तितम् ।
सिततण्डुलचूर्णेन पद्ममष्टदलं भवेत् ॥१७॥

The zones of Padma, Bhadra and Tatwa are treated as good, better and the best respectively. For sake of adoration, arrangements of prescribed vessels are known as Zones. Zone of Padma would be drawn with eight petals of flowers or grains of rice (17)

अष्टौ पूर्वाग्रगा रेखा लिखेत् तिर्यक् तथा पुनः ।
एकोनपञ्चाशत्कोष्ठचक्रमेवं भवेत् ततः ॥१८॥

For zone of Bhadra, eight large lines from the East and eignt across them ought to be drawn. Thus a frame of forty nine apartments would be made. (18)

सूक्ष्मपद्मानि विन्यस्येत् षट्त्रिंशत्कोष्ठके तथा ।
त्रयोदशसु मध्येषु लिखेदष्टदष्टदलाम्बुजम् ।
दशायुधानि विन्यस्येत परितो मण्डलं पुनः ॥१९॥

He ought to make small and small lotuses in thirty six apartments. In the middle of thirteen apartments, lotuses of eight petals ought to be made. Again, ought to draw ten Ayudhs (designs of swastik etc) around four sides of zone (19)

पूर्वे तु स्वस्तिकं शङ्खमाग्नये कमलं तथा ।
दक्षिणे चामरं छत्रं नैर्ऋत्यां पञ्चकोणकम् ॥२०॥

पश्चिमे नागबन्धं च वायौ षट्कोणमेव च ।
उत्तरे डमरुं शूलमैशाने त्वष्टकोणकम् ॥२१॥

एतल्लिङ्गार्चनापात्रविन्यासार्हं मम प्रियम् ।
भद्रमण्डलमाख्यातं भद्रदं मुक्तिदं परम् ॥२२॥

सप्तत्रिंशल्लिखेद् रेखा ऊर्ध्वाग्रास्तिर्यगप्यथ ।
षण्णवत्युत्तरद्वरादशशतात्मककोष्ठकम् ।।२३।।

To arrange vessels for adoration of Ishtalinga, Swastik and Cone in the East, Lotus in the South-West Umbrella in the South, a shape with having five sides in the South West, Nagabandh (embrace of cobras) in the West, Hexagon in the North-West, Damaruk (a musical instrument played by Shiva) or a shape with having eight sides in the North ought to be designed. This zone of Bhadra is said as an offer of the prosperity or Salvation. While drawing thirty six lines from down to up and same number of lines across them, a design Tatwa zone containing twelve hundred and fifty six apartments has to be drawn. (20,21 22,23,)

चक्रं भवति तन्मध्ये षट्त्रिंशहलवारिजम् ।
परितः सर्वकोष्टेषु सूक्ष्मपद्मानि संलिखेत् ।
दशायुधानि विन्यस्येत् परितो मण्डलं बुधः ।।२४।।

In its middle, a lotus containing thirty petals ought to be drawn. In apartments around it at four sides, small and small lotuses ought to be drawn. Around four sides of zones, ten Ayudh ought to be drawn (24)

इष्टलिङ्गार्चनापात्रविन्यासायोत्तमोत्तमम् ।
तत्त्वमण्डलमाख्यातं तत्त्वानुभवसाधनम् ।।२५।।

To arrange vessels for adoration of Ishtalinga, this zone named after Tatwa is said as better than all and a means to experience Tatwa (entity) (25)

पद्मं त्ववसराख्यायां लघ्वामपि समीरितम् ।
भद्रमण्डलमुख्यानि गुर्व्यादिषु च विन्यसेत् ।।२६।।

For adoration for little duration of time, zone of Padma has to be designed. For large and the great, zones of Bhadra etc. have to be done. (26)

लघ्व्यामवसरायां वा ज्वालयेद् दीपमेककम् ।
गुर्व्यां महत्यामपि च द्वौ वाऽथ चतुरोऽपि वा ॥१७॥

In the adoration for little duration, one lamp has to be lit. For large and the great, two or four lamps have to be lit. (27)

नीराजनत्रयं प्रोक्तमवसराख्यपूजने ।
आद्यं दर्शनसंज्ञं स्यान्मज्जनाख्यं द्वितीयकम् ।
तृतीयमवसराख्यमेवं संपूज्येत् प्रिये ॥२८॥

In occasional adoration, it is said that three Neerajans (offerings of waves of light) have to be offered. First is said as Darshan (vision), second as Majjan (bath)and third as Avasar (occasion) Ah Dear! Like this, poojas (adorations) ought to be done. (28)

नीराजनानां नवकं लघ्वयामुक्तं वरानने ।
प्रथमं दर्शनाख्यं स्यादवसराख्यं द्वितीयकम् ॥२९॥

मज्जनाख्यं तृतीयं तु माङ्गल्याख्यं चतुर्थकम्
कर्पूराख्यं पञ्चमं स्यात् षष्टं शृङ्गारसंज्ञकम् ॥३०॥

सप्तमं तु महासंज्ञमानन्दाख्यमिहष्टमम् ।
असंख्याताभिधं चैतन्नवमं परिकीर्तितम् ॥३१॥

In small adorations, nine Neerajans are told. First is Darshan, second Avasar, third Majjan, fourth Mangal (prosperity), fifth Karpoor (camphor), sixth Shrungar (Elegance) seventh Maha (the great), eight Anand (Bliss) and ninth Asankhyakat (innumerable) (29,30,31).

सानुरागाभिधं ताम्बूलाभिख्यं च महार्चने ।
गुर्वर्चनेऽपि हि भवन्त्येकादश प्रियव्रते ॥३२॥

In adorations of the great, Ah Dear! With two other Neerjans i.e. SanuRag (associated with love) and Tambul there are eleven Nirajans (32)

तिस्रस्तवसराख्यायां वर्तिका विहिता इह ।
नव द्वादश वा प्रोक्ता वर्तिका लघुपूजने ।।३३।।

In the occasional adoration, three wicks are compulsory. In the small nine or twelve are said as compulsory. (33)

अष्टादशाथ षट्त्रिंशद्वा प्रोक्ता गुरुपूजने ।
आनवक्रमसंख्या वा तथा षण्णवतिस्तु वा ।।३४।।

अष्टोत्तरशतं वाऽथ त्रिशतं वा सहस्रकम् ।
महत्यां मम पूजायां वर्तिका ज्वालयेदपि ।३५।।

In the great adoration, eighteen wicks are told. In number, from nine to fifty six or one hundred and one or three hundred and one or one thousand wicks can be respectively lit in the great adoration of Shiva (34, 35)

षट्त्रिंशत्तंतुभिः कुर्याद्वर्तिका मम पूजने ।
फलं तिसृभिरेव स्यादष्टोत्तरशातोदितम् ।।३६।।

In the pooja of Shiva, wicks consist of thirty six threads have to be made. Like this, from three wicks only, result of one hundred eight wicks can be achieved. (36)

अथ वक्ष्यामि पुष्पाणि पूजायां मत्प्रियाण वै ।
नन्द्यावर्तश्रियावर्तकरवीरबकानि च ।।३७।।

द्रोणपुन्नागमन्दारजलजार्कोत्पलान्यपि ।
लोध्रधुत्तूरनिर्गुण्डीविल्वाशोकमुनीन्यपि ।
मालतीमाधवीजातीमल्लिकापाटलानि च ।।३८।।

Now, I shall make known beloved flowers of Shiva for pooja. They are Nandhyavart (Taber- naemontana coronaria) Shriyavrat, Kaner (Nerium Odorum), Bak, Drone, Punnag (ponna), Mandar (shoe-flower), Lotus born in water, Arkotpal Lodhra (symplooms), Dhatuurm (Prikly-pear type of flower), Nirgundi, Bengal Ouince,

Ashoka Jonesia Asoka). Muni (common flax), Malati (Aganosma rox) Madhavi (Hiptage Madablota), Jasmine long, Jasmine and Rose. (37&38).

एतेषु शुभ्रवर्णानि ममात्यन्तप्रियाणि वै ।
एतानि सात्तिवकानि स्युर्मुक्तिदानि भवन्ति हि ।।३९।।

Among these, white- coloured flowers are the most beloved to Shiva. These are peace -loving ones and could offer Salvation (39)

एतानि राजसानि स्युर्भोगसिद्धिकराणि च ।
मिश्राणि पीतवर्णानि भोगमोक्षप्रदानि हि ।।४०।।

Red -Coloured flowers are hot- tempered and a means to enjoy luxuries. Mixed -Coloured floweres or yellow ones give luxury and Salvation. (40)

तामसान्यसितानि स्युर्विना नीलोत्पलं प्रिये ।
पूजायामुपयुज्येरन्न कदापि नितम्बिनि ।।४१।।

Except blue - coloured flowers, the black-blue are gloomy. Ah Parwati ! These be never submitted in the pooja (41)

कदम्बं चम्पकं चैव पुन्नागं बृहती तथा ।
अश्वमेधफलं दद्युर्वसन्ते मह्यमर्पणात् ।।४२।।

Offering Kadamba Champak Ponna and Bruhatee flowers in the spring season in the Pooja of Shiva can bring the result-, which can be achieved if these offered to Shiva in Ashwamedha, that can be achieved in Ashwamedha {Ashwamedha is a kind of Yaga (Like Homa) in which a horse is used to extend one's kingdom} (42)

पाटली मल्लिका चैव शतपत्रं ममार्पितम् ।
अग्निष्टोमफलं दद्युर्ग्रीष्मर्तौ वरवर्णिनि ।।४३।।

Ah Beauty! Offering Rose, Jasmine and Shatapatre Kamal (a lotus consists of hundred leaves) in the summer to Shiva can bring

the result which can be achieved in Agnishtoma (a kind of yagna) (43)

अश्वमेधफले स्यातां प्रावृष्याम्बुजमल्लिके ।
नीलोत्पलं च कह्लारं धुत्तूरं आतिरेव च ।
सत्रयागफलं दद्युः शरद्यर्पणतो मम ॥४४॥

Offering Lotus, Bela in the rainy - season can bring the result which can be achieved in Ashwamedha. Offering blue - coloured lotus, fragranced - lotus, Dhatuurm and Jasmine long to Shiva can bring the result which can be achieved in Satra Yagna (a kind of Yagna) (44)

जातिर्नीलोत्पन्तं चैव करवीरमपि प्रिये ।
शतक्रतुफत्नं दद्युर्हेमन्ते मम पूजनात् ।
सर्वक्रतुफलं दद्याच्छिशिरे कर्णिकारकम् ॥४५॥

Dear! Offering jasmine long, blue-coloured lotus, Nerium Odorum in the Autumn season to Shiva can bring the result which can be achieved when hundred Kratus (sacrifices) done (45)

पुष्पेष्वारग्वधद्रोणे पत्रे वैल्वमपि ध्रुवम् ।
प्रशस्ततममाख्यातं मत्पूजायां वरानने ॥४६॥

Ah Interested - one! In the pooja of Shiva, among flowers, Aaragvadh and Drone are, it is told, good quality - ones (46)

द्रोणादिपुष्पैः सौवर्णैः कृतं यद् विल्वपत्रकैः ।
तदनन्तफलं विद्यात् पूजनं मम पार्वति ॥४७॥

Ah Parwti It is told that offering flowers such as Drone made of gold and leaves of Bengal Ouince to Shiva can bring the infinite - result (47)

पत्राणामपि पुष्पाणां सौवर्णानामिह क्वचित् ।
नहि निर्माल्यतादोषस्तस्मात् तैर्नित्यमर्चयेत् ॥४८॥

There isn't fault resulted by the remains of offerings if leaves are made of gold. Therefore, he ought to perform pooja daily with them (48)

करानीतं पटानीतं धृतमेरण्डपत्रतः ।
अपवित्रजनानीतं पत्रं पुष्पं फलं त्यजेत् ।।४९।।

Offering the flowers and the fruits which are brought while holding in the hands, putting in the cloth, putting in the castor-oil leaves or by an unholy - person is abandoned (49)

च्युतं भुवि तथाऽऽघ्रातमकिञ्चल्कं सकीटकम् ।
अवृन्तं सव्रणं पुष्पं पूजायां नोपयुज्यते ।।५०।।

He ought not to offer those flowers which are fallen down on the land, smelt-ones, not having filaments, associated with insects, not having small branches and cut or torn - ones. (50)

जलजं स्थलजं वाऽपि यथोत्पन्नं तथैव च ।
पत्राण्यपि तथा न्यस्येद् विल्वपत्रमधोमुखम् ।।५१।।

Flowers are to be offered in the pooja in same position as they are born on the land or in the water. (Some flowers are born facing up and some down. As their facing, they are offered on Ishtalinga). But leaves of Bengal Quince are to be offerd by putting their faces down.(51)

सर्वोपरि न्यसेद् विल्वं विल्वोपरि न किञ्चन ।
सर्वोपरि न्यसेद्भस्म भस्मोपरि न किञ्चन ।।५२।।

Leaves of Bengal Quince are to be put on all others. On leaves of Bengal Quince, nothing is to be put. Bhasma is to be put on everything, but nothing is to be put on it. (52)

मत्पूजा क्रियते ह्येवं कैवल्यं लभते ध्रुवम् ।
सर्वमुक्तं समासेन किमतः श्रोतुमिच्छसि ।।५३।।

Performing pooja to Shiva like this, undoubtedly, Salvation can be achieved to one. Briefly, everything has been made known. After this, what would you like to listen to?(53)

Here ends the fourth chapter of Mahapashupatividhi of Karanagamaha revealed during discussion held between Sri Parwati and Sri Parama Shiva.

इति श्रीकारणागमे उत्तरभागे पार्वतीपरमेश्वरसंवादे क्रियापादे रङ्गवल्यादिकथनं नाम चतुर्थः पटलः ॥४॥

FIFTH CHAPTER

पञ्चमः पटलः

DEVI SAID, देव्युवाच

देवदेव महादेव पञ्चकृत्यपरायण ।
जगदीश्वर सर्वात्मन् भूयो भूयो नमोऽस्तु ते ।।१।।

Ah the God of Gods, God the great, busied in the five deeds (five deeds are creation, operation, destruction, concealment and grace), Ah, The Form of all souls! I salute you again and again (1)

पूजोपयुक्तपात्राणां लक्षणानि विशेषतः ।
पूजाकाले साधकेन वर्तितव्यं यथा पुनः ।।२।।

अभिषेकद्रव्यजातं नियमानर्चकस्य च. ।
ब्रूहि सर्वमशेषेण प्राणिनिर्वाणकारणम् ।।३।।

Make known all those things which are the cause for beings to achieve the Salvation' They areThose which Vessels are useful specially in character in the pooja, the behaviour of the practitioner while performing pooja and the ingredients used in the Abhisheka and the rules of the pooja (2&3)

Mahadev Said महादेव उवाच

पूजाकाले कथं वर्तितव्यम्
पुष्कलाच्चापकरणान्मनोनैर्मल्यसंभवः ।
निर्मलेनैव मनसा पूजकः फलभाग् भवेत् ।।४।।

Keeping the mind free from all impurities is the best means of the best means. That mind could only bring the result of the pooja.

सामग्रीसन्निधानेन पूजा सा पुष्कला भवेत् ।
पुष्कले पूजने भक्तः पुष्कलां श्रियमश्नुते ।।५।।

Having all ingredients for the pooja at hand, the pooja would be, then, sufficient or could be done at maximum- level. With sufficient-

pooja the devotee (the practitioner) can enjoy it at maximum - level (5)

पूजोपयुक्तसामग्रीं सन्निधाय सुखासने।
समासीनः सनियमः पूजयेन्मामनन्यधीः ॥६॥

The devotee, while having all ingredients for pooja, ought to sit at ease and comfortably and perform pooja to Shiva as per prescribed rules without diverting mind in other things (6)

असन्निधाय सामाग्रीं संकल्प्योपविशन् जनः ।
पुनर्यतेत मूढात्मा न पूजाफलभाग् भवेत् ॥७॥

Having done 'will' after sitting, if he doesn't have ingredients at hand. and tries to ask so and so again and again, he could't achieve the result of pooja in this situation. (7)

अज्ञोवा प्यथवा प्राज्ञः सामग्रीं नाह्वयेत् स्वयम् ।
मध्ये मध्ये समाहुय चञ्चलो न फली भवेत् ॥८॥

Let him be a learned-one or stupid, if he doesn't have ingredients at hand and ask so and so by crying for, that fickle - person couldn't achieve the result (8)

भक्तः संकल्प्य पूजायै न कुद्धच्येत् परिचारकान्
पूजकः क्रोधसंकृद्धः सन्निधिं नाभिगच्छति ॥९॥

On after the will done for performing pooja, he ought not to be angry over servants. The wrathful adorer couldn't reach the vicinity of Shiva (9)

आत्नस्यं जृम्बणं निद्रां पूजाकाले विवर्जयेत् ।
वर्जयेद्विषयासक्तिं पुनः कुर्यान्मदर्पितम् ॥१०॥

He ought to give sloth, yawns and sleep up during the pooja: Ought to renounce the interest in associations and submit himself to Shiva (10).

मदर्पितमना यद्यदलब्धं कुसुमं दलम् ।
सन्निधायाथ यत्नेन मनसैवार्पयेन्मयि ॥११॥

If the practitioner, who submits his mind to Shiva. Couldn't get so and so flowers, leaves etc. even after efforts made, then, he can submit so and so to Siva in his mind. (11).

यस्तु संकल्प्य पूजायै कार्यान्तरनियोजितः ।
तत्कार्य मनसि स्मृत्वा न पूजाफलमश्नुते ॥१२॥

On after doing the 'will' for sake of pooja, if he goes on to remember other deeds while diverting mind on them, no result of the pooja be brought (12).

पूजामध्ये यदेकेन प्रेषितो महताऽपि वा ।
त्वरयेन्मम पूजायां नैति मां तस्य पूजनम् ॥१३॥

During the pooja, if any person in any high position comes for any item of work and asks to go with, when, the adorer makes hurry in performing, then, that pooja couldn't reach Shiva (13).

गुरुणा यदि वाऽऽहूतः पूजां तस्य निवेदयेत् ।
निवेदितेऽपि चाहूतस्तदाज्ञां परिपालयेत् ॥१४॥

If the preacher calls, the practitioner ought to reply that he is busied in the pooja. Even though done so, if the preacher calls, then, he ought to obey the command of preacher (14).

गुरुर्यतोऽहं देवेशि नावयोर्विद्यते भिदा ।
अभेदभावनां ज्ञात्वा तदाज्ञां परिपालयेत् ॥१५॥

Devi! Reason is that I,Shiva, am only the preacher and there is no difference between the Preacher and Me, Shiva. While comprehending idea of non-difference, the practitioner ought to carry out the command (15)

आख्याति पूजावेलायां वैदिकं यद्विचक्षणः ।
तन्मयैवोदितमिति निर्वहेत् स्वप्रयत्नतः ॥१६॥

Sanskrit is the language of Shiva, hence, only the person, who could know and speak in Sanskrit or Vedik language, ought to master the pooja. (16)

अवैदिकस्याख्यातृणां निकटे नोपवेशयेत् ।
प्रत्याख्यानं न कुर्वीत पिदध्याच्छ्रवणद्वयम् ।
नेक्षेत पूजावेलायां नरं देवि बहिष्कृतम् ॥१७॥

The person, who speaks in non- Sanskrit, isn't allowed to sit near practitioner. The practitioner ought not to answer him and close ears to his words. Ah Devi! Practitioner ought not to see towards the person who is boycotted from the pooja. (17)

पूजाकाले यदाख्यातं शैवकार्यमनुत्तमम्
कुर्यात् सर्वप्रयत्नन तदशक्तौ तु कारयेत् ॥१८॥

He himself ought to attemptively cause effect those Shiva-deeds told to be observed in the pooja. If he can't do so himself, then, that work ought to be done through another (18)

पूजकः संस्मरेत् कर्म लौकिकं त्वरयेद् यदि ।
शिवद्रोहेण निर्याति कालभैरवयातनाम् ॥१९॥

If the practitioner remembers deeds of worldly affairs and finishes pooja in hurry, then, it would be Perfidious to Shiva. For this reason, the adorer must put up with the suffering imposed by Bhairava (19)

संस्मरन्नपि कर्माणि यो मय्याहितमानसः।
स याति मामकं रूपं कैलासे मद्गणैः सह ।
मोदते तस्य नावृत्तिस्तेन सर्व वशीकृतम् ॥२०॥

The adorer, who keeps his mind on Shiva, even though remembers wordly deeds, would achieve the form of Shiva along

with Shiva-ganas (Shiva-ganas are those who are with Shiva in Kailasam) in the Kailasam (Abode of Shiva). There he enjoys the Bliss and doesn't take reincarnation while returning. Everything is in his control. (20)

पुष्पं पत्रं फलं तोयं श्रमसाध्यं यथा यथा।
फलं तथा तथा तेषां दाताऽहं हि सदाशिवः ।।२१।।

Whatever hardship is required in obtaining flowers, leaves, fruits and water, Sada Shiva {Shiva is Praised as Sada Shiva because He always (sada) showers the good} gives the result in equal to him(21)

पुष्पलोभः पत्रलोभः पात्रलोभो भयावहः ।
तस्मात् सर्वप्रयत्नेन पात्रं पत्रं सुमं तथा ।
संपाद्य पूजयेल्लिङ्गं यथाविभवविस्तरम् ।।२२।।

Showing miserliness in terms of flowers, leaves and vessels is dreadful-thing. Therefore, the practitioner ought to perform pooja by obtaining vessels, leaves and flowers with best as per his state of splendidness (22)

सुवर्णपात्रं यत्नेन कुसुमादिदलानि च ।
सौवर्णान्येव संपाद्य पूजनीयस्त्वहं शिवे ।
राजतं वा दरिद्रश्चेत् ताम्रपात्रं हि कल्पयेत् ।।२३।।

Ah Shive (wife of Shiva)! If possible, pooja ought to be performed with vessels, flowers and leaves made of gold. If not, with those made of silver. If he is poor, with those made of copper (23)

विरक्तो नारिकेलेन पात्रेणैव यजेत् स्वयम् ।
सौवर्णपात्रपूजाऽपि न तस्याः सदृशीभवेत् ।।२४।।

The unattached practitioner (with worldly affairs) himself ought to perform pooja with vessels of coconut – shells. Pooja performed with the vessels made of gold can't be in equal to that done with vessels of coconut – shells by the unattached practitioner.(24)

विल्वनिर्मितपात्रं तु सर्वेषामुत्तमोत्तमम् ।
तत्पात्रसद्दशं लोके नास्ति नास्ति महीतले ।।२५।।

Vessels made of vale-wood are the best-ones. In the world, vessels like those aren't available on the earth (25)

पात्रेषु वैल्वं श्लाघ्यं स्याद् वैल्वं पत्रेषु चोत्तमम् ।
नीलोत्पत्नं च पुष्पेषु पूजार्थमुत्तमोत्तमम् ।
नीलोत्पत्नं च पुष्पेषु पूजार्थमुत्तमोत्तमम् ।।२६।।

Among the vessels, vessels made of Bengal Quince —wood are the best and among leaves, leaves of Bengal Quince are. Among the flowers, blue — coloured lotuses are excellent-(26)

सर्वमप्राकृतैर्मन्त्रैः कृत्वा मह्यं समर्पयेत् ।
शुद्धभावः समभ्यर्च्य यथोक्तफलभाग् भवेत् ।।२७।।

All deeds ought to be offered to Shiva with hymns in Sanskrit language not in Prakrit. The Pooja performed sincerely would give the result acceptable by the spiritual science. (27)

स्वन्नन्दनोद्भवं पत्रं पुष्पं फलमनुत्तमम् ।
आरण्यकानि पुष्पाणि पत्राणि स्वयमर्चयेत् ।
शूद्रानीतैः क्रयक्रीतैः कर्म कुर्वन् पतत्यधः ।।२८।।

Leaves, flowers and fruits born in one's own garden are the best. He himself ought to obtain leaves, flowers etc. from forest and perform pooja. If he performs pooja with those flowers and leaves which are obtained by Sudra (He or she belongs to fourth-varna) or bought-ones, he would be fallen down up to the lowest. (28)

अर्कद्रोणोत्पललाद्यैश्च विल्वारग्वधपत्रकैः ।
तिल्लाक्षतैरर्चयेन्मां भक्तियुक्तेन चेतसा ।। २९।।

He ought to perform pooja with absolute devoted -mind with flowers of mandara, drone, lotus etc, leaves of Bengal Quince,

Aargvadh and Akshatas (grains of rice wetted with sweet oil, kum kum) (29)

पूजोपयुक्तपात्राणां लक्षणं श्रृणु पार्वति ।
सामान्यार्घ्याभिधं चैव पादार्घ्याचमनानि च ।।३०।।

त्यगज्ञानानन्दसंज्ञान्यथ स्नानजलस्य च ।
पादप्रसादोदकयोस्त्रीण्याधाराभिधानि च ।
शिवकुम्भसमाख्यं च पात्राण्येकादश प्रिये ।।३१।।

तथाऽन्यानि च पात्राणि भवन्त्यावश्यकानि हि ।
गन्धादेरपि धूपस्य दीपानां च विशेषतः ।।३२।।

घण्टां शङ्खं दर्पणं च छत्रं चामरमेव च ।
तालवृन्तं च संपाद्य यजेन्मां लिङ्गरूपिणम् ।।३३।।

Ah Parwati! Listen to characteristics of vessels which can be used in the pooja. Ah Dear! There are eleven kinds of vessels which used for Arghyas (Arghya is an offering in pooja) namely Samanyarghya (Offering done commonly), Padarghya (pada = feet). Achaman, Tyag (sacrifice), Jnan (knowledge), Anand (Bliss) (in offerings of bath) with water and vessels for Padodak (to wash feet of the god, the preacher in course of Pooja), and Prasada (Things received after offered to the god or the preacher in pooja). These three are called as Aadhara Patra (Basic —vessels). Vessels of Shivakumbha (a vessel which is a big pot of water) and other necessary vessels are also there. Especially by collecting vessels for Gandh (juice collected from sandal-wood) Dhoop (fumigation). And Deep (lamp) along with Ghanta (bell), Shankh (cone), Darpan (mirror) chamer (feather-fan) and fan made of leaves of palm tree, pooja to Shiva in form of Ishtalinga ought to be performed (30 to 33)

शिवकुम्भाभिधं पात्रं कुर्याद् विंशतिभिः पलैः ।
पात्रं दशपलैः कुर्यात् सामान्यार्घ्यसमाख्यकम् ।।३४।।

सार्धसप्तपलैः कुर्यात् पाद्यार्घ्याचमनानि च ।
त्यागज्ञानान्दकानि कुर्यात् पञ्चपलैरपि ।
आधाराभिख्यपात्राणि सार्धद्विपलमानतः ॥३५॥

A Vessel named after Shivakumbha ought to be equal weight with that of twenty pals (Pal is the measure of weight equal to that of two seeds of Abrus Picatorius), Samanyarghya with that of ten pals, Padyargha and Aachaman with that seven and half pals each, Tyag, Jnan and Anand with that of seven and half pals each and Adhar with that of two and half pals each. (34 &35)

शिवकुम्भं च सामान्यमर्घ्यपात्रं तथैव च ।
स्थूलोदरं तथा कुर्यान्मुखग्रीवाविभूषितम् ॥३६॥

Bellies of vessels of Shivakumbh and Samanyarghya are to be big and faces and necks are to be well — decorated. (36)

पाद्यार्घ्याचमनाख्यानि चतुरस्राणि कारयेत् ।
त्यागज्ञानान्दकानि वर्तुलानीतराणि च ॥३७॥

Vessels of Padyarghya and Aachaman are built as four sided-shape. Vessels of Tyag, Jnan and Anand and others are as round — shape (37)

गन्धादिपात्रं कुर्वीत वृत्तमष्टदलान्वितम् ।
दीपपात्राणि कुर्याच्च डमर्वाकारवन्ति च ॥३८॥

त्रिमुखीं षण्मुखीमेकमुखीं नीराजनाय च ।
छत्रं संपादयेद् धीमान् मुक्ताजालविभूषितम् ॥३९॥

Vessels for Gandh etc. are built as round — shape and associated with leaves. Vessel of Deep be as Damaru (a musical instrument played by Shiva), vessel of Neeraj an be with one, three or six-faced. A wise practitioner makes net of Umbrella with pearls (38&39)

सौवर्णादिरत्नाभे तु किंशुकैः खड्गश्रृङ्गतः ।
अथ यज्ञीयवृक्षेण मृदा पात्रं तु कारयेत् ।।४०।।

If vessels made of gold etc. aren't found,then,they ought to be made of soil or horns of rhinocerus or wood of Butea frondosa or wood of tree that can be used in yagnas, such as Prosopis Spicigera etc. (40)

नदीतीरे तटाके वा स्वयंव्यक्तशिवस्थले ।
विजने.स्वगृहे वाऽपि यजेदेकाग्रमानसः ।।४१।।

He ought to perform pooja with concentrated—mind at his home (when he is alone or there are no others), at bank of river or tank or at the places of Swayambhu—Shiva (places at where Shiva—himself—existed. At these places Shivalingas had not been established by the human or the gods. These are Jyothirlingas) (41)

विल्वाष्टोत्तरसाहस्रं शतमष्टोत्तरं तु वा ।
द्रोणपुष्पसहस्रैर्वा पुष्पैर्वाथार्कसंभवैः ।।४२।।

आरग्वधसहस्रैर्वा नियमेनैव पूजयेत् ।
शतमष्टोत्तरं वाऽपि चाष्टाविंशतिसंख्यया ।।४३।।

Ought to perform pooja with the rules prescribed by offering one thousand and eight or one hundred and eight leaves of Bengal Quince one thousand flowers of Drone or Mandar and one thousand and eight or one hundered and eight or twenty eight flowers of Aaragwadh (42 &43)

पूजाकाले बहुवचो यस्य तेन न संवसेत् ।
शिवस्यैव पुराणानि श्रावयेच्छृणुयादपि ।
लौकिकान्यकथालापं वर्जयेन्मम पूजकः ।।४४।।

Ought not to allow that person, who talks un-necessary things during the pooja, to sit with Ought to listen and make listen to Shiva-

puranas. The performer of pooja ought not to utter words of worldly affairs (44)

स्वारामोद्भवपुष्पाणि प्रशस्तानि मदर्चने ।
देवस्वं देवतोद्यानपुष्पाणि परिवर्जयेत् ।
अन्यपूजार्हपुष्पाणि न च मह्यं समर्पयेत् ॥४५॥

Flowers, which are born in one's own garden, are the best for pooja, Flowers, which are born in gardens of temple, are the wealth of that god, Ought not to take so. Flowers, which deserve for others, ought not to be offered to Shiva.(45)

समर्पणीयान्यन्येन न च पुष्पाणि याचयेत् ।
याचनालब्धपुष्पाण्यप्रशस्तानि मदर्चने ॥४६॥

Flowers, which are to be offered by others, ought not to be asked. Flowers begged from others aren't the best to be offered to .Shiva (46)

असन्निधाय नैवेद्यं धूपदीपौ न चाचरेत् ।
धूपदीपौ समर्प्याथ न विलम्बेन्निवेदने ॥४७॥

Without offering Nivedya (The things such as fruits etc. to be offered to Shiva) to Shiva, Deep ought not to be offered. Ought not to be late in offering Nivedya after Dhoopa and Deep offered. (47)

अभिषेकाय दिव्यानि द्रव्याणि कलशे क्षिपेत् ।
एलेशीरलवङ्गानि कस्तूरीं चन्द्रसंज्ञकम् ।
पञ्चद्रव्याणि कलशे चूर्णयित्वा विनिक्षिपेत् ॥४८॥

While offering Abhisheka, powders of brilliant things such as fragrant seeds, poppy seeds, cloves, mustard camphor are to be made and poured into Kalash (a vessel used for offering bath) (48)

सिद्धार्थान् कुङ्कुमं दूर्वा कुष्टं चन्दनभस्मनी।
चन्द्रं च कुसुमं चैव पाद्यपात्रे विनिक्षिपेत् ॥४९॥

Mustard seeds, kum kum (a powder prepared with turmeric. Alum and lime juice) Durva (grass), Kushth (Costus Arabicus), Chandan (juice of sandal - wood),Bhasm (the sacred - ash), camphor and flowers are to be cast in the vessel. (49)

सिद्धार्थास्च कुशाग्राणि यवव्रीहितिलान्यपि ।
चन्दनं भस्म कुसुममर्ध्यपात्रे विनिक्षिपेत् ॥५०॥

Mustard seeds, peak parts of grass, barley, paddy, oilseeds, chandan, Bhasm and flowers are to be cast in the vessel of Arghya (50)

त्रिफलाजातिकर्पूरकुष्टकोशीरमेव च ।
भस्मचन्दनपुष्पाणि पात्रे ह्याचमने क्षिपेत् ।
भस्मचन्दनपुष्पाणि पात्रेष्वन्येषु निक्षिपेत् ॥५१॥

Triphala (fruits of three species of myrobalans), Jayphal (fruit of netmug tree), camphor, kushth, poppy seeds, Bhasma, chandan and flowers are to be cast in the vessel of Aachamana. In other vessels, Bhasma, chandana and flowers are to be cast. (51)

त्यागपात्रे कदुष्णं च ज्ञानपात्रे सचन्दनम् ।
आनन्दपात्रे शीतं च जलमापूरयेत् तथा ॥५२॥

Vessel of Tyág is to be cast with some heat water, vessel of Jnán with some heat water along with chandana and vessel of Anand is to be filled with cold water. (52)

निमीलयन्नेत्रयुग्मं ध्यानं सम्यक् समाचरेत् ।
ध्यानकाले पुराणादिश्रवणं नैव कारयेत् ।
एकान्ते मीलिताक्षेण ध्यानं कार्यं विपश्चिता ॥५३॥

By closing eyes. ought to meditate with best. While meditating, ought not to listen to Puranas etc. The wise-practitioner ought to meditate in alone by closing - eyes (53)

अभिषेके पुराणादिश्रवणं नेतरत्र तु ।
मनोदाढ्र्येन सम्पन्नः पूजयेन्मां दृढव्रतः ।। ५४।।

In the course of Abhisheka, he ought to listen to puranas etc. In the course of others ought not. Concentrating his mind and with firm – determination, he ought to perform pooja to Shiva (54).

अलङ्कारप्रियो विष्णुरभिषेकप्रियोऽस्मयहम् ।
नमस्कारप्रियो भानुर्मम स्तोत्रप्रिया गणाः ।।५५।।

Vishnu is fond of Alankarana (Embellishment) Shiva is of Abhisheka, Surya (the sun) is of Salutation and Shivaganas are of Shiva strotras (55).

स्तोत्रपाठो विशेषेण मम तु प्रीतिवर्धनः ।
स्तोत्रमात्रेण संतुष्टस्त्वहमिष्टफलप्रदः ।।५६।।

If Shivastrotras are specially sung, then. Fondness of Shiva would be increased. By satisfying only with strotras, Shiva bestows that which are desired. (56)

ध्यानेन सकलं पापं नश्येद् भक्तार्जितं तु यत् ।
ध्यानानुगुणमेवान्यन्मुख्यं ध्यानं प्रकीर्तितम् ।।५७।।

The sins committed by the devotee can be smashed by meditating Shiva and other means which equal to meditation of Shiva. Therefore, the meditation is treated as an important —means. (57)

सौवर्णौ च कटाहौ द्वौ शुद्धतोयेन पूरितौ ।
गन्धद्रव्येण मिश्रौ च कृत्वा मामभिपूजयेत् ।।५८।।

Two frying pans made of gold are to be filled with the mixture of water and chandan and pooja ought to be performed to Shiva with it (58)

एलालवङ्गजातीयफलपुष्पाण्युशीरकम् ।
लवङ्गत्वग्रजाटामांस्यौ तक्कोलं कुष्टमेव च ।।५९।।

कदम्बकन्दं गन्धत्वङ् नागकेसरचम्पकान् ।
देवदारुं गुग्गुलुं च कौङ्कमं पुष्पमेव च ॥६०॥

गोरोचनं च कर्पूरं तथा तर्वमणिं समम् ।
चूर्णयित्वा विशेषेण कस्तूरीं च विनिक्षिपेत् ।
सर्वद्रव्याणि निक्षिप्य पूज्येल्लिङ्गरूपिणम् ॥६१॥

Shiva-pooja is to be performed with equal shares of powders of fragrant seeds, cloves, flowers and leaves of nutmug, poppy seeds, barks of cloves, Jata mansee Takkol, Costus Arabicus, the esculent of nauclea of cadamba bark of sandal wood. Crocus Sativas, Michelia Champaca, pinus longifolia, resin of shorea robusta, flowers of crocus sativus. Gorochan, camphor and sarvamanuyo (name of some-fruit) along with musk (59 to 61)

सर्वद्रव्येष्वलब्धेषु कस्तूरीकुङ्कमान्वितम्
कर्पूरं चैव पूजार्थं संपाद्य परिपूजयेत् ।
एलोशीरैर्दरिद्रश्चेन्न केवलजलैर्यजेत् ॥६२॥

If all above things aren't found, then, by mixing musk and flowers of Crocus Sativus with camphor, pooja ought to be performed. If the devotee is a poor man, then, he ought to perform pooja by the mixture of fragrant seeds with poppy seeds. Ought not to perform pooj a with water only (62)

यथा यथा च सामग्री विशिष्येत मदर्चने ।
तथा तथा फलं प्रोक्तं भक्तानां किल्विषं नहि ॥६३॥

It has been made known that how much distinguished — things are used in the pooja to Shiva, that much result would be brought. The devotees, who perform pooja with distinguished things, aren't attached with the sin. (63)

दीपारार्तिं प्रकुर्वीत सौवर्णो राजतैरथ ।
सपुष्पमर्पयेद् भक्तः स्वस्य विज्ञानसिद्धये ॥६४॥

With vessels made of gold or silver, Aarati (offering of flames of light) ought to be done. To get his knowledge accomplished, the devotee ought to offer flowers (64)

ज्ञानसिद्धिर्भवेन्नृणां मयि दीपसमर्पणात् ।
विशेषात् सोमवारे च दीपदर्शनमाचरेत् ।।६५।।

Offering deep to Shiva gets him accomplished with the knowledge. On Mondays, deep is especially offered (65)

कार्तिके सोमवारे तु दीपावलिसमर्पणात् ।
न पुनर्जायते भक्तो मम सायुज्यमाप्नुयात् ।।६६।।

The devotee, who offers lines of Deepas on Monday in the month of Kartik, (eight month of Indian astrological - calender) gets salvation (66)

प्रदोषे सोमवारे तु लक्षदीपसमर्पणात् ।
फलं वक्तुं न शक्येत सोऽहमेवेति निश्चितम् ।
तस्मादज्ञाननाशाय दीपार्चनमथाचरेत् ।।६७।।

The result, which is brought by offering one Lakh deepas at the beginning — time of night on Monday, can't be described. That result is only Shiva. Therefore, to extinct ignorance, adoration of deepas ought to be performed (67)

नमस्काराष्टकं कुर्यादष्टोत्तरशतं तु वा ।
सहस्रं वा प्रकुर्वीत नमस्कारप्रियोऽस्मयहम् ।।६८।।

He ought to salute me eight or one hundred and eight or one thousand times. Because I would be pleased with salutations (68)

करपीठे समभ्यर्च्य साम्बं मां लिङ्गरूपिणम् ।
अथ भक्तो नमस्कारं कण्ठोर्ध्वं तु विभावयेत् ।।६९।।

Having performed pooja to Shiva in form of Ishtalinga along with Amba (another name of Parwati) in his palm, he ought to take it over neck and imagine me (69)

मुक्ताङ्गुष्टेन मुष्ट्या च प्रदक्षिणविधानवान् ।
प्रार्थयेन्मां महशानि यथाकाममतन्द्रितः ॥७०॥

While closing fist with all fingers except thumb and doing Pradakshana (walking around the god in course of offerings), Ah Wife of Mahesh (Lord the great) ! Without being late, the devotee ought to pray to Shiva (70)

अर्ध्यं चाप्युन्मनीमुद्रासमञ्चितकराम्बुजः ।
चिन्मुद्रया च पुष्पाणि पत्राणि च समर्पयेत् ॥७१॥

Arghya with hands, with impression of alertness, flowers and leaves ought to be offered (71)

छत्रेणाच्छादयेत्पश्चाच्चामरेणापि वीजियेत् ।
तालवृन्तेन चाप्येवं दर्पणं दर्शयेदपि ॥७२॥

Later, It is to be covered umbrella and fanned. Like this, with fan made of leaves of palm tree, it is done so. Mirror is also showed (72).

घण्टारवं कारयेच्च शङ्खमाध्मापयेदपि ।
गीतानि श्रावयेदेव वाद्यं नृत्यं समर्पयेत् ॥७३॥

Let bell and cone be rung, songs be sung, musical instruments be played and dances be offered. (73)

शिवपूजागृहं शुद्धं श्वेतचूर्णेन लेपितम् ।
गोमयेनोपलिप्तं च रङ्गवल्याद्यालङ्कृतम् ॥७४॥

Worshipping — room of Shiva should be kept cleaned. Let walls be daubed with lime; Let the floor be daubed with cow dung. It ought to be decorated with Rangoli. (74)

पुष्पैः पर्णैरलङ्कृत्य मल्लीझिल्लीं प्रसारयेत् ।
सुगन्धद्रव्यचूर्णैश्च धूपयेद् देवतागृहम् ॥७५॥

Let the house entirely be decorated with flowers, leaves and different beautiful creepers. Let the worshipping -room of Shiva be

offered by fumigating the powders of ingredients of different fumigants. (75)

नीडानि भित्तौ कुर्वीत नानावर्णलसन्ति च ।
विन्यसेद् विग्रहानाशु तेषु मामककिङ्करान् ।।७६।।

सायुधान् वाहनैर्युक्तानलङ्कारविभूषितान् ।
भस्मत्रिपुण्ड्ररुद्राक्षभास्वद्देहान् कपर्दिनः ।।७७।।

अथवा भूतिरुद्राक्षान् तेषु नीडेषु निक्षिपेत् ।
मम पूजार्थसामग्रीमथवा विन्यसेद् बुधः ।
तेषु तेषु च नीडेषु दीपमालां च कल्पयेत् ।।७८।।

तस्मिन् सुसदने देवि सुखासीनः शुभासने ।
भस्मत्रिपुण्ड्ररुद्राक्षमालिकासमलङ्कृतः ।।७९।।

The niches in the walls ought to be built and decorated by plastering with different colours. In these niches, he ought to establish Kinkers (committed servants of Shiva) who glitter with Bhasma-Tripundras, Rudrakshas etc. along with their weapons and vehicles etc.

Or Bhasma and Rudrakshas are to be kept in them. Or a wise-practitioner ought to keep the things of pooja in them. In them, Deepas ought to be lit.

Ah Devi! The practitioner, while decorating himself with Bhasma and a garland of Rudrakshas, ought to sit at ease in that beautiful house (76 to 79)

भद्रादिमण्डलन्यस्तसर्वोपकरणाञ्चितः ।
सकलीकृतदेहश्च कृतपारिषदस्तुतिः ।।८०।।

He ought to keep all the material in the canopy named after Bhadra and perform Sakaleekruth (Doing Nyas to body with arts of Shiva) to his body, then, praise all Shivaganas (80)

अग्रे सिंहासनवरं विभाव्य समलङ्कृतम् ।
भस्मशय्याञ्चितं तत्र करपीठं विधाय च ॥८१॥

तस्मिन्निक्षिप्य मा नित्यं षट्त्रिंशदुपचारकैः ।
ऋग्यजुःसामवेदैश्च तथाऽथर्वणमन्त्रतः ॥८२॥

पञ्चाक्षरोपनिषदा पुराणश्रवणादिना ।
शासत्राणां पठनेनापि गद्यपद्यस्तुतिव्रजैः ॥८३॥

गायेत् स्वयं गापयेच्च मम माहत्म्यसूचकैः ।
वाद्यैश्च विविधैर्गीतैर्नृत्यैर्मां परितोषयेत् ॥८४॥

He ought to imagine a well decorated throne in front of him and by making a cot of Bhasma on his palm and putting Ishtalinga on it, perform pooja with thirty six Upacharas (upacharas mean services of offerings), He ought to please - -Shiva, while listening to lyrics of Rug, Yazur, Sama and Adharva Vedas, hymns of Panchakshar and puranas etc, reciting shastras, himself singing eulogized - lyrics dedicated to Shiva which contain prose and poems and making others to sing so and by playing different musical instruments, singing- songs and performing dances (81 to 84)

एकादिक्रमशो मह्यं दद्यादारार्तिकान् नव ।
जाघण्टाशङ्खनादैश्च कोलाहलरवैरपि ॥८५॥

He ought to offer, regularly from one to nine Aaratees ringing simultaneously Jay ghanta (a big -bell) and playing cone and making such and such sound (85)

शब्दब्रह्मानन्दमयो मदानन्दामृतप्लुतः ।
निमज्जन्निव संतुष्टो निःसंज्ञ इवतत्परः ॥८६॥

यः सकृद्वाऽसकृद्वाऽपि मामर्चयति यः स्वयम् ।
स धन्यः सर्वलोकानां वन्द्यो भक्तोत्तमोत्तमः ।
तं दृष्ट्वा मोदते यस्तु तस्मादप्यधिको भवेत् ॥८७॥

That devotee, who merges into the Bliss of Shabdabrahma (words that sound shiva are respected as Shabdabrahma); wets in the Amruth (the drink churned by both gods and demons and who consume it never die. So Amruth stand for immortality) forgets all respects, gratifications and all the innumerable things and performs himself pooja to Shiva, Such devotee is the graced-one, the best among devotees and the most respected —one by all. He, who becomes the drinker of the bliss by watching such-one is greater than such-one. (86 & 87).

यः स्वकीयगृहे नित्यं मद्भक्तानां विशेषतः ।
पूजोपकरणं दत्त्वा कारयेत् तैर्मदर्चनम् ।
स याति मम सायुज्यं ज्ञानिनामपि दुर्लभम् ।८८।।

He, who purposefully provides the things in his house to devotees for performing-pooja to Shiva and performs pooja to Shiva through them, would achieve salvation which is not easily available to knowers (88)

इत्थमुक्तं मया तुभ्यं लोकानां मुक्तिसिद्धये ।
पात्रादिसादनं देवि किमतः श्रोतुमिच्छसि ।।८९।।

Like this, I have made known to you the things such as vessels etc. for the people to achieve the ultimate -thing. Ah Devi! Now what would you like to listen to? (89).

Here ends fifth chapter of Mahapashupatividhi of Karanagamaha revealed during discussion held between Sri Parwati and Sri Parama Shiva

इति श्रीकारणागमे उत्तरभागे पार्वतीपरमेश्वरसंवादे क्रियापादे
पूजापात्रादिलभणकथनं नाम पञ्चमः पटलः ।।५।।

SIXTH CHAPTER
षष्ठः पटलः

Devi Said, देव्युवाच

चन्द्रशेखर भूतेश पिनाकिन्नुग्र शङ्कर ।
अवसरादिपूजानां कल्पं ब्रूहि विशेषतः ॥१॥

Ah Chandrashekhar (the wearer of moon on the head)! Bhootesh (the Lord of beings as well as five-elements), Pinakin (the Trident is weapon of Shiva. So Shiva is described as Pinakin), UgreShanker (ugre = ferocious)! Make known specially the methods of necessary performances of pooja to be performed (1).

Mahadev said महादेव उवाच

अथावसरपूजायाः कल्पं वक्ष्ये श्रृणु प्रिये ।
मण्डलं परिकल्प्यादौ दीपं प्रज्वालयेत् ततः ॥२॥

Dear! I make known necessary performance of pooja to be performed. Let canopy firstly be built. Then he ought to light the deep (Lamp)(2)

परिगृह्या गणानुज्ञां घण्टानादपुरस्सरम् ।
मन्नामभिः समाचम्य प्रणानायम्य शक्तितः ॥३॥

Seeking permission from the Ganas, while ringing the bell, he ought to do achaman by reciting my-names and perform Pranayam with best. (3)

संकीर्त्य देशकालौ च कलशं सम्यगर्चयेत् ।
अष्टोत्तरशतान्यूनां जपेन्मम षडक्षरीम् ॥४॥

While mentioning the place and the time of pooja, he ought to do will. Then he ought to perform pooja to Kalash well and recite hymn of Shadakshar (Ohm Na Maha Shi Vaa Ya) at least one hundred and eight times (4)

सर्वलिङ्गं स्थापयतीति लिङ्गं विन्यसेत् करे ।
नीराजनं दर्शनाख्यमसौ य इति दर्शयेत् ।।५।।

While supposing that Sarvalinga (In Veerashiva tradition there are six lingas. They are Achara - linga Guru-linga, Shiva-linga, Chara-linga, Prasada-linga and Maha-linga. There are also Ishta-linga, Pranalinga and Bhava-linga) established, he ought to put his Ishtalinga on his (left) palm and do Neerajan (Neerajan named after Darshan) with the hymn, "Asow Yaha" (5)

यो वै रूद्रः स भगवान् पृथ्वीत्यभ्युक्ष्य भस्मना ।
एतावानस्य महिमेत्यामनन् पाद्यामर्पयेत् ।।६।।

He ought to sprinkle Bhasma with hymn, "Yow Vy Raudraha sa Bhagavan Pruthvee" and offer service of Padya (service of offering water to wash feet) while reciting hymn "Etavanasya Mahima"(6)

हंसः शुचिंषदित्यर्घ्यं सावित्र्याऽऽचमनीयकम् ।
नमः सोमाय चेत्येवं स्नानं च परिकल्पयेत् ।।७।।

Ought to do Arghya with hymn, "Hansaha Shuchishad" do Aachaman with hymn, Gayatri and Ishtalinga has to be had bath with hymn, "Namaha Somayacha" (7)

स्नानोदकं शिरस्युक्ष्य लिङ्गतीर्थं प्रगृह्या च ।
ऋतं सत्यमिति प्राश्य वस्त्रं यस्तन्त्विति ब्रुवन् ।।८।।

He ought to sprinkle that water, from which Ishtalinga has been had bath, on his head and receive that Teertha, then while reciting hymn, "Rutam Satyam" drink it. Ought to offer vastra (clothes) while reciting hymn 'Yastanti'. (8)

अग्निरित्यादिभिर्भस्म सर्वतो लेपयेत् सुधीः ।
गन्धेति गन्धमादद्यादाकाशादिति चाक्षतान् ।।९।।

निदनपतय इति पुष्पाणि च समर्पयेत् ।
विल्वं त्रियम्बकमिति यच्च व्योमेति धूपकम् ।।१०।।

महानीराजनं दद्यान्न तत्रेति मनुं स्मरन् ।
दद्यादवसरं नैवेद्यमाचारादिलिङ्गकैः ॥११॥

Learned —performer of Pooja ought to apply Bhasma to Ishtalinga at four-sides with hymn "Agni" etc. offer sandal with hymn, "Gandh" Akshatas with hymn "Aakashath", flowers with "Nidhanapataye" leaves of Bengal quince with hymn "Triambaka" Dhoop with hymn "Yachchvyom" and Maha Neerajanam (offering Neerajanam in the large scale) while reciting hymn,"Na Tatra." Ought to offer necessary offering of Nivedya with hymns known by names of "Acharadi" (9 to 11)

ईशान इति मन्त्रेण मन्त्रपुष्पं समर्पयेत् ।
वस्त्रप्रावरणं कुर्यात् सोऽब्रवीदिति मन्त्रतः ।
अणोरणीयानिति च लिङ्गं स्वाङ्गे निवेशयेत् ॥१२॥

Ought to offer Mantra-Pushpa (Lyric While paying respects to god) with hymn, "Eeshana." While reading hymn, "Sobraveet." He ought to tie Ishtalinga round with cloth. —Then with hymn, "Anoraneeyanoo" ought to bind Ishtalinga on his body (12)

अथ वक्ष्यामि देवेशि लघुमर्चाविधिं श्रृणु ।
स्नातः शुचिर्यतमनाः कृतभस्मावगुण्ठनः ॥१३॥

धृतत्रिपुण्ड्रो रुद्राक्षमालालङ्कृतविग्रहः ।
आचम्य दीपं प्रज्वाल्य संप्रार्थ्य च गणान्मम ॥१४॥

आचम्य प्रणानायम्य देशकालौ प्रकीर्त्य च ।
संभवद्भिरिह द्रव्यैरिष्टलिङ्गस्य पूजनम् ॥१५॥

Ah Devi ! Now I would reveal the small method of adoration, listen! Having holied by having bath, he ought to control his mind, smear Bhasma, Tripundras, garland of Rudrakshas, then, make body fit and do Aachaman. Ought to light Deep and pray Ganas. Later, -he ought to perform pranayama along with Aachaman, then, do will while

mentioming the place and time that he ought to perform pooja to Ishtalinga with those things that are available at that place or time. (13 to 15).

कलिष्य इति संकल्प्य संपूज्य कलशं तथा ।
षडक्षरजपं कुर्यादष्टोत्तरशतं बुधः ॥१६॥

Doing will Like this, the practitioner ought to perform pooja to. Kalash and wilfully recite Shadakshar (Ohm Na Maha Shi Vaa Ya) one hundred and eight times (16).

इष्टलिङ्गं करे धृत्वा सर्वलिङ्गमनुं पठन् ।
आवाहयेच्च वेदाहं भावग्राह्यमिति ब्रुवन् ।
नीराजनं दर्शनाख्यमसौ य इति दर्शयेत् ॥१७॥

यो वै रुद्रः स भगवान् पृथ्वीत्यभ्युक्ष्य भस्मना ।
एतावानस्य सहिमेत्यामनन् पाद्यमर्पयेत् ॥१८॥

हंसः शुचिषदित्यर्घ्यं सावित्र्याऽऽचमनीयकम् ।
यो वै रुद्रः स भगवानाप इत्यभिषिच्य च ॥१९॥

While putting Ishtalinga on palm and reciting hymn, "Vedahan Bhavagrahatyan" he Ought to do invocation, Ought to do Neerajan with hymn, "Asow yaha" sprinkle Bhasma with hymn, "Yow Vy Rudraha Sa Bhagavan Pruthvee." do coffer Padya with hymn, "Etavanasya Mahima" Arghya with hymn, "Hansaha Shuchishad" Aachamaneeya with hymn, Gayatri, and do Abhishek with hymn,"Yow vy Rudra Bhagavan Aapaha (17 to 19)

लिङ्गतीर्थं च संगृह्या कद्रुदायेति मन्त्रयन् ।
ऋतं सत्यमिति प्राश्य पुष्पं धूपं समर्प्य च ॥२०॥

Having Linga—Teertha taken, while reciting hymn, "Kadraday" he ought to have it with hymn, "Rutam Satyam", then, offer Dhoop, Deep and flowers (20)

योो वै रुद्रः स भगवान् यश्चाग्निरिति मन्त्रतः ।
दत्तवा चावसराभिख्यं नीराजनमपि प्रिये।
फलाद्यवसरं दद्याद् भस्म लिङ्गोपरि क्षिपेत ।।२१।।

मूलेन पुष्पं निक्षिप्य धूपमाघ्रापयेत् प्रिये ।
असौ योऽवसर्पतीति मन्त्रमेनमनुस्मरन् ।
नीराजनं मज्जनाख्यं दर्शयेद् गिरिनन्दिननि ।।२२।।

एतावानस्य महिमेत्यामनन् पाद्यमर्पयेत् ।
हंसः शुचिषदित्यर्घ्यं सावित्र्याऽऽचमनीयकम् ।।२३।।

रुद्राध्यायेनाभिषेकमावहन्तीति मन्त्रतः ।
वस्त्रेणोदूर्तनं कृत्वा लिङ्गतीर्थ प्रगृह्य च ।
कद्रुद्रायेति संमन्त्र्य प्राश्नीत ऋतमित्यपि ।।२४।।

Do offer necessary performance of Neerajan with hymn, "Yow Vy Rudraha Sa Bhagavan Yashagnihi," Ah Dear, while offering fruits as necessary performance of offering, ought to sprinkle Bhasma on Ishtalinga, offer flowers with fundamental-hymns, then, offer Dhoop. While remembering hymn "Asow Yovasarpati" Ah Parwati, offer Neeranjan named after Mazzan, offer padya with hymn, "Etavanasya Mahima" Arghya with hymn, "Hamvaha Shuchishad" Aachamaneeya with hymn, Gayatri, Abhishek with" Rudradhyaya" (thirteenth .chapter of Shukle Yazurved Samhita) clothes with hymn "Avahanti" and take Linga-Teertha with hymn "Kadraday", then,have it with hymn "Rutam" (21 to 24)

यो वै रुद्र इति पठन् दधादङ्गारतापनम् ।
यो वै रुद्रः स भगवान् यश्चाग्निरिति धूपनम् ।।१५।।

While reading hymn, "Yow Vy Rudraha" he ought to make Ishtalinga hot with embers. After that, do offer Dhoop with hymn, "Yow Vy Rudraha Sa Bhagavan Yashchagnihii"(25).

उद्दीप्यस्वोति च पठन् माङ्गल्याख्यं च दर्शयेत् ।
वस्त्रं समार्पयेद् देवि यस्तन्त्विति मनुं पठन् ॥२६॥

While reading hymn, "Uddeepasya", he ought to offer Neerajan named a er Mangalya. Ah Devi! He ought to offer clothes, while reading hymn, "Yastantu" (26)

अग्निरित्यादिभिर्मन्त्रैः सजलं भस्म चार्पयेत् ।
नमो हरिकेशायेति यज्ञसूत्रं समर्पयेत् ॥२७॥

He ought to offer Bhasma wetted with water with hymns, "Agni etc. offer Yagnopaveet with hymn, "Namo Harikeshay" (27)

यो वै रुद्रो या च पृथ्वीत्युक्त्वा गन्धांश्च साक्षतान् ।
आकाशादिति मन्त्रेण दद्यात् केवलमक्षतान् ॥२८॥

While reading hymn, "Yow Vy Rudro Yaa cha Pruthvee" he ought to Offer Gandh (sandal) alongwith Akshatas. With hymn, "Aakashat", offer Akshatas only (28)

सर्वव्यापिनमिति कर्पूरनीराजनं दिशेत् ।
तदेवर्तं भुवन्तय इति माल्यानि चार्पयेत् ॥२१॥

With hymn, "Sarvyapinam" offer Neerajan with camphor. With hymn, "Tadevart Bhuvanteye," offer garlands etc. (29)

या ते रुद्र सिवा तनूः शिवा विश्वाहभेषजी ।
इति नीराजनं दद्याच्छुङ्गाराख्यं महेश्वरि ॥३०॥

Ah Maheshwari! With hymn, "Yaa Te Rudra Shiva Tanuhu Shiva vishwahabheshaji" offer Neerajan named after Shrungar (30)

यो वै रुद्रः स भगवान् यश्च सूर्य इति क्रमात् ।
निधनपतय इति चाष्टोत्तरशतेन च ।
पुष्पाणि त्र्यम्बकमिति विल्वपत्राणि चार्पयेत् ॥३१॥

While reciting hymns, "Yow Vy Rudraha Sa Bhagavan Yashch Suryaha" and "Nidhanapataye" respectively, submit one hundred and eight flowers (31)

नम ईंध्रियाय चेति श्वेतच्छत्रं समर्पयेत् ।
नमो वात्याय चेत्येवं चामरं परिकल्पयेत् ।।३२।।

With hymn, "Nama Eeghriyay" submit white umbrella. Offer service of wavering of a feathered fan with hymn," Namo Watyay" (32)

चन्द्रमा मनसो जात इति व्यजनमर्पयेत् ।
स यश्चायं पुरुष इत्यर्पयेद् दर्पणं तथा ।।३३।।

With hymn, "Chandrama Manso Jataha" offer service of wavering of fan. With hymn, "Sa Yashchayam Purushaha" show the mirror (33)

यो वेदादाविति पठन् घण्टानादं च श्रावयेत् ।
अध्यवोचदधित्येवं शङ्खं सम्यङ् निनादयेत् ।।३४।।

With hymn, "Yow Vedadow" offer service of ringing the bell. While reading hymn," Adhya-vochadadhi" play the cone in well-manner (34)

शिवेन वचसा त्वेति गीतमाश्रावयेद् बुधः ।
नमो दुन्दुभ्याय चेति वाद्यं कृर्याद् विचक्षणः ।
नमो रुद्रायाततायिन इति नाट्यं च दर्शयेत् ।।३५।।

Having read hymn, "Shivena Vachasa Twa" the practitioner ought to sing songs. Having read hymn,"Namo Daudubhyaya" play musical instruments (35)

उद्यन्तमिति मन्त्रेण बुधः कुर्यात् प्रदक्षिणम् ।
यो रुद्रोऽग्नाविति पठन् नमस्कारं समर्पयेत् ।।३६।।

With hymn "Udhyantam" learned — practitioner ought to offer Pradakshin. While reading hymn," Yow Rudragnow" pay Namaskaras (Salutations) (36)

नमो रुद्राय चेत्युक्त्वा स्तुतिपाठं पठेद् बुधः ।
अजात इत्येवमिति पठन् याञ्चां विभावयेत् ।।३७।।

Having read hymn, "Namo Rudrayacha" read stuties (Songs that contain praisings of Shiva). While reading hymns, "Azataha" etc, he ought to suppose the begging (37)

यो वै रुद्रः स भगवान् यच्च व्योमेति धूपकम् ।
न तत्र सूर्यो भातीति महानीराजनं दिशेत् ।।३८।।

With hymn,"Yow Vy Rudraha Sa Bhagavan Yachcha Vyom, "he ought to offer Dhoop, with hymn, "Na Tatra Suryo Bhaati," offer Mahaneerajan (38)

अघोरेभ्योऽथ इति चाचारलिङ्गादिभिः क्रमात् ।
चतुर्विधं च नैवेद्यमर्पयेत् साधकस्ततः ।।३९।।

With hymn, "Aghorebyo" submit four types of Nivedya to Acharalinga etc. (39)

भस्माभ्युक्ष्य महालिङ्गे ईशान इति मन्त्रतः ।
मूलमन्त्रेण चाप्येवं मन्त्रपुष्पं समर्पयेत् ।।४०।।

With hymn, "Eeshana" sprinkle Bhasma on Mahalinga and submit Mantrapushpa with fundamental hymn like this (40)

यतो वाचो निवर्तन्त इति मन्त्रं पठन्नपि ।
आनन्दाभिख्यकं नीराजनमप्यर्पयेत् ततः ।।४१।।

While reading hymn, "Yato Vacho Nirvatante,"submit Neerajan named after Aanand (41)

स विश्वेति च ताम्बूलं यो ब्रह्माणमिति ब्रुवन् ।
पुष्पाञ्जलिं च विकिरन्नात्मानमपि चार्पयेत् ।।४२।।

With hymn " Sa Vishwaha" offer Tambulam (Service of offering betal leaves with nuts etc) With hymn "You Brahmanam" while spreading Pushpanjali (pay salutations with flowers) The practitioner submit himself to Shiva (42)

असंख्या इति मन्त्रेणासंख्यनीराजनं दिशेत् ।
वस्त्रप्रवरणं कुर्यात् सोऽब्रवीदिति मन्त्रतः ।
अणोरणीयानिति च कुर्यात् स्वाङ्गे निवेशनम् ।।४३।।

With hymn "Asadkhaya" offer innumerable Neerajans. With hymn "Sobraveet' tie Ishtalinga in the cloth and with hymn, "Anoraneeyaan" bind it on his body (43)

इत्युक्तो हि मया देवि लघुराराधनविधिः ।
मत्यायुज्यप्रदो ह्योष यथोक्तमनुतिष्टताम् ।।४४।।

Ah Devi! Like this I have made known small or short method of performance of pooja. It bestows Salvation Upon those who practise as made known. (44)

Here ends the sixth chapter of Mahapashupatividhi of Karanagamaha revealed during discussion held between Sri Parwati and Sri Parama Shiva.

इति श्रीकारणागमे उत्तरभागे पार्वतीपरमेश्वरसंवादे क्रियापादे
पूजाविधिकथनं नाम षष्टः पटलः ।।६।।

SEVENTH CHAPTER

सप्तमः पटलः

Devi Said देव्युवाच

देवदेव महादेव लोकानुग्रहतत्पर ।
त्वत्पूजाकर्णनादस्मि कृतार्था जगदीश्वर ।।१।।

Ah The. God of Gods, Mahadev! Ah you are ready to grace the people! Ah Jagadeeshwar! I have become the achiever of object in listening to the method of Shiva — pooja (1)

महापूजां च शुश्रूषुरस्मि लोकैककारण।
तद्विधानं च सम्बोध्य कृपयाऽनुगृहाण माम् ।।२।।

Ah the only one cause for the people! I would like to listen about the Maha Pooja (Pooja to be performed greatly) Kindly grace me while revealing its method (2)

Mahadev Said महादेव उवाच

अथ वक्ष्ये महादेवि महापूजाविधिक्रमम् ।
स्नातः शुचिर्यतमना धृतधौताम्बरद्वयः ।।३।।

Ah Mahadevi! I make known the method of Maha-pooja. He ought to become holied by having bath and wear. two clothes on lower and upper parts of body with disciplined - mind (3)

धृतत्रिपुण्ड्रो रुद्राक्षमालालङ्कृतविग्रहः ।
कृतसन्ध्यादिकः सम्पादितपुष्पादिसाधनः ।।४।।

Having himself made up by smearing Tripundras and wearing garland of Rudrakshas and completion of Sandhya etc. (a rite practiced at dawn and dusk) he ought to collect things of flowers etc. (4)

भद्रादिमण्डलन्यस्तपूजापात्रः सुखासनः ।
चतुष्टयं दीपिकानां प्रज्वाल्य द्वयमेव वा ।।५।।

He ought to sit at ease by putting vessels to be used for pooja in the canopy of Bhadra etc. and light four or two lamps (Deepas) (5)

गणान् संकीर्त्य चाचम्य प्राणानायम्य सक्रमम् ।
देशकालौ सुसंकीर्त्य चेष्टलिङ्गस्य प्रतीतये ।।६।।

While mentioning names of Ganas respectively, he ought to do Aachaman and Pranayam and do will by narrating place and time to please Ishtalinga (6)

रङ्गवल्यां तु सामान्यमर्घ्यपात्रं निवेश्य च ।
भस्मचन्दनपुष्पाणि तत्र निक्षिप्य निमर्ईलम् ।।७।।

जलमापूर्य वै बिन्दुस्रवत्पीयुषधारया ।
पूरितं भावयन्नेव पञ्चब्रह्माष्डङ्गकैः ।
मन्त्रैः सम्मन्त्र्य संस्कारैः संस्कूर्याद्वक्ष्यमाणकैः ।।८।।

Putting an ordinary vessel of Arghya in the Rangoli, he ought to drop Bhasma, gandha and flowers in it and feel that that vessel filled with pure water has been filled by trikled — drops of Nectar (Amruth). He ought to consecrate it by hymns, Shadanga and PanchaBrahma and culturalize it with the methods of perfection which I will make known in future.(7&8)

निरीक्षणं प्रोक्षणं च ताडनं चावगुण्डम् ।
अभ्युक्षाणमिति ख्याता वस्तुसंस्कारकारकाः ।
धेन्वाख्ययाऽमृतीकृत्य पद्मलिङ्गे प्रदर्शयेत् ।।९।।

It has been revealed that awaiting consecration by sprinkling water, beating, a covering and Abhyukshan are the factors to get things perfected. With Dhenumudra (Bringing four-four fingers of hands in to the shape of breast of cow) he ought to make it in equal to immortal and show Padmalinga (9)

ततः पाद्यार्घ्याचमनपात्राण्यपि च पङ्क्तिशः ।
तदुत्तरेण विन्यस्येत् पाद्यापात्रे तथाक्रमम् ।।१०।।

सिद्धार्थान् कुङ्कुमं दूर्वा कुष्टं कर्पूरमेव च ।
भस्मचन्दनपुष्पाणि निक्षिपेत् साधकोत्तमः ॥११॥

After this, vessels of Padya, Arghya and Aachamaneeya ought to be cousecrated one by one and put in a line respectively. The best-practitioner ought to drop mustard seeds, flowers of Crocus Sativus, Grass, Costus Arabicus, Camphor, Bhasma, Chandan and Flowers in vessels of padya (10 & 11)

षडङ्गैर्जलमापूर्य सद्याद्यैरभिमन्त्र्य च ।
तदुत्तरेऽप्यर्घ्यपात्रे कुशादीन् विक्षिपेत् तथा ॥१२॥

With hymn, 'Shadang', he ought to fill it with water and consecrate it with hymns, "Sadyojata" etc. then, also drop grass etc in vessel of Arghya (12)

हृदयेन जलं क्षिप्त्वा मूलेनैाभिमन्त्र्य च ।
तदुत्तरे त्वाचमनपात्रे भस्मादि निक्षिपेत् ।
षडङ्गैर्जलमापूर्य सद्याद्यैरभिगन्त्ररोत् ॥१३॥

Ought to fill vessel of Arghya up to half of it with water consecrate with Fundamental hymn, then, drop Bhasma etc. in vessel of Aachaman put behind of it. Ought to consecrate it with hymns, "Shadang" etc. (13)

त्यागज्ञानानन्दपात्राण्यपि तत्पूर्वतो न्यसेत् ।
भस्मचन्दनपुष्पाणि त्यागपात्रे निधाय च ।
उष्णं वै जलमापूर्य प्रसादेनाभिमन्त्र्येत् ॥२४॥

Vessels of Tyag (Sacrifice), Jnan (Knowledge) and Anand (Bliss) are to be consecrated one by one and put. He ought to drop Bhasma, chandan and flowers in vessel of Tyag, fill it with hot-water and consecrate it with hymn, Prasad (14)

तदुत्तरे ज्ञानपात्रे भस्मादीनि निधाय वै ।
चन्दनोदकमापूर्य चाघोरेणाभिमन्त्र्येत् ॥१५॥

After this, he ought to drop Bhasma etc in vessel of Jnan, fill it with water mixed with chandan and consecrate with hymn, "Aghor" (15)

तदुत्तरानन्दपात्रे भस्मादीनि निधाय च ।
शीतलोदकमापूर्य वामदेवेन मन्त्र्येत् ॥१६॥

After that, he ought to drop Bhasma etc. in vessel of Anand, fill it with cold-water and consecrate with hymn, "Vamadeva" (16)

तत्पूर्वे स्नानपादप्रसादवारिगृहीतये ।
विन्येत्तत्र चाधारपात्राणि त्रीणि पङ्क्तिशः ॥१७॥

To collect water as Prasada in form of Padodaka, three based-vessels are to be put in a line at east side of above vessels. (17).

सामान्यस्याघ्यईपात्रस्य शिवकुम्भं पुरो न्यसेत् ।
तत्र भस्मादि निक्षिप्य तदा पानीयकं जलम ॥१८॥

He ought to put Shivakumbh (a pot of shiva) before an ordinary vesel of Araghya and drop Bhasma etc and water, worthy to be drunk, in it (18).

हृदयेनैव संपूर्या कलशेष्विति मन्त्रतः ।
आपो वा इदं सर्वमित्यनेनाभिमन्त्र्य च ॥१९॥

Fill Shivakumbh up to its middle-part with hymn, "Aa Kalasheshu" and consecrate it with hymn," Aapo Vaa Edam Sarvam" (19)

पूजाद्रव्याणि सम्प्रोक्ष्य तस्मादुद्धतवारिणा ।
सामान्यार्घ्यादिपात्राणि मूलेनाभ्यर्च्य वै ततः ।
सामान्यार्घ्यगतं तोयं पाद्यादित्रिषु निक्षिपेत् ॥२०॥

Then, he ought to sprinkle its water on things used for pooja and vessels of ordinary Arghya etc and perform pooja with fundamental hymn. After it, he ought to pour water from vessel of ordinary vessel in to three vessels of Padya, Arghya and Aachamaneeya (20).

गुरुमभ्यर्च्य नियतं यस्य देवेति मन्त्रतः ।
तीर्थप्रसादौ गृहणीयान्मत्पूजायोग्यताप्तये ॥२१॥

With hymn, "Yasya Deve" by performing pooja to the Guru as prescribed, he ought to get qualified to perform. Shiva-pooja and receive Teertha and Prasada (21).

इति भक्तस्थलं प्रोक्तमथ माहेश्वरस्थले ।
अयं मे हस्त इति तु हस्तशुद्धिं विधाय वै ॥२२॥

माहेश्वरस्थलपूजाविधानम्

Like this, performable - deeds for practitioners (devotees) have been depicted. Now for sake of Shiva, the first in performable deeds is to purify hands with hymn, "Ayam May Hastaha"(22).

सर्वभूतस्थमिति च कृत्वा भस्मासनं करे ।
वेदाहमेतमिति च लिङ्गमादाय तदगृहात् ।
सर्वनिङ्गं स्थपयतीति लिङ्गं निक्षिपेत् करे ॥२३॥

While designing the seat with Bhasma on palm with hymn "Sarvabhootastham" he ought to take Ishtalinga out from its place and put it on palm with hymn, "Sarvalinga Sathapayati" (23).

रुद्र यत्ते दक्षिणं मुखमित्यावाहयेत् तदा ।
गुरुं ध्यात्वा षडङ्गं च न्यासं सम्यग्विधाय च ।
सहस्रं षट्छतं वाऽपि जपेदेव षडक्षरीम् ॥२४॥

Later on, he ought to invoke with hymn, "Rudra Yatte Dakshinam" Having meditated the preacher, he ought to perform Shadanganyaas (a kind of consecrating organs of body by touching) with best, then, recite "Shadakshar" one thousand or six houndred times. (24).

प्रसादिसंज्ञके पश्चात् स्थले लिङ्गे च भस्म वै ।
अभ्युक्ष्य नानुध्यायेच्च तमेवैकमिति स्मरन् ॥२५॥

In the Prasadi-Sthal (the achieved - state of cool-mind when sins erased by concentrating in the Istalinga), he ought to sprinkle Bhasma on Ishtalinga, meditate Shiva and not to think anything else (25).

दशावधानिविधिना निरीक्ष्य स्वेष्टलिङ्गकम् ।
नीराजनं सानुरागं या ते रुद्रेति निर्दिशेत् ।।२६।।

With method of Dashavadham, he ought to watch Ishtaling with affcction and offer Neerajan with hymn, "Yate Rudara" (26).

प्रणालिङ्गस्थले भस्म लिङ्गोपरि निधाय च ।
मूलेनैव हि लिङ्गाग्रे पुष्पं निक्षिप्य मन्त्रितम् ।
नीराजनं दर्शनाख्यमसौ य इति दर्शयेत् ।।२७।।

In the Pranalinga - sthal (another achieved state of practitioner), he ought to put Bhasma on Ishtalinga, with fundamental hmn put flowers before it and with hymn "Asow Yaha" offer Neerajan named after Mantrit - Darshan (27)

पाद्यार्ध्याचमनं दद्यात् तत्तत्पात्रोदकेन हि ।
त्यागपात्रस्थितेनैव लिङ्गं संस्नाप्य वारिणा ।।२८।।

आधारपात्रेणादाय सम्प्रोक्ष्य निजमूर्धनि ।
आवहन्तीति मन्त्रेण वस्त्रेणोद्धूर्त्य सादरम् ।।१९।।

भस्मासने निधायैव पादौ लिङ्गस्य भावयन् ।
प्रणम्याभ्यर्च्य पाद्यं च ज्ञानपात्रजलेन. वै ।।३०।।

दत्त्वैतज्जलमाधारपात्रेणादाय सन्नमन् ।
कद्रुद्रायेति संमन्त्र्य पिबेद्दतमितीरयन् ।।३१।।

From the water of such and such vessels, he ought to offer Padya, Arghya and Aachaman, Having got Ishtaling had bath with the water from vessel of Tyag, sprinkling that water, put in based-water, on the head and wiping Ishtalinga away respectfully with hymn," Aavahint",

he ought to put Ishtalinga in the seat designed of Bhasma on palm and while imagining the feet of Ishtalinga, pay salutation to it. He also ought to offer padya with the water from vessel of Jnan, take that water in to based-vessel and while paying salutations consecrate it with hymn, "Kadraday" and have it while reading hymn, "Rutam" (28 to 31).

लिङ्गमूलेन गन्धाद्यैरलङ्कृत्य ततः परम् ।
यो वै रुद्रः स भगवान् यश्चाग्निरिति मन्त्रतः ।
नीराजनं त्ववसराभिख्यं दत्त्व फलादिकम् ।।३२।।

Having decorated Ishtalinga with gandha etc, and with fundamental - hymn, he ought to offer Neerajan named after Avasar with hymn, "Youway Rudraha sa Bhagawan Yaschyagnihi" and fruits etc. (32).

समर्प्यानन्दपात्रोदं गृहणन्नाधारपात्रतः ।
समर्प्य प्राश्य तत्पात्रं निक्षिपेदप्यधोमुखम् ।।३३।।

He ought to submit water from Vessel of Anand, collect that water and put in to based-vessel, have that water and put that vessel in riverse direction. (33)

अथाचमनपात्रस्थतोयेनाचमनीयकम् ।
दत्तवा तत्सवितुरिति त्यगपात्रस्थवारिणा ।।३४।।

नमकाद्यौ रुद्रसूक्तैरभिषिच्याथ तज्जलम् ।
नमः शम्भव इत्यात्ममूर्धनि प्रोक्षयेत् तथा ।।३५।।

He ought to offer Aachamaneeya with water from vessel of Aachaman, While reading hymn, with hymns, "Tatsavituhu" offer service of Abhishek to Ishtalinga with water from vessel of Tyag with hymns of 'Rudrasuktas' then, sprinkle that water on his head (34, 35).

आवहन्तीति वस्त्रेण समुदूर्त्येष्टलिङ्गकम् ।
भस्मासने निधायास्य गृहणीयात् पादतीर्थईकम् ।।३६।।

With hymn, "Aavahanti' he ought to tie Ishtalinga in the cloth. Having had Bhasmasnana (bath with Bhasma), he ought to receive Padodaka of it. (36)

ततो विधूममङ्गारमानीयानेन तापयेत् ।
यो वै रुद्रः स भगवान् यश्चाग्निरिति मन्त्रतः ॥३७॥

With the hymn "Yoh Vye Rudraha Sa Bhagavan Yashchyagni", again heat Ishtaling with firee from smoke (37).

यो वै रुद्रः स भगवान् यच्च व्योमेति मन्त्रतः ।
दशाङ्गमहितं मह्यं धूपं दद्यान्मनोहरम् ॥३८॥

Then, with hymn, "You vy Rudraha sa Bhagavan Yashchagnihi" he ought to bring smoke-less fire and make Ishtalinga hot with it (38).

उद्दीप्यस्वेति च ततो माङ्गल्याख्यं च दर्शयेत् ।
यस्तन्तुनाभ इति चं वस्त्रयुग्मं प्रदाय च ।
अग्निरित्यादिभिर्मन्त्रैर्लिम्पेद् भस्म सहोदकम् ॥३९॥

With hymn, "Uddeepyswa" he ought to offer Neerajan named after mangalya Having submitted pair of cloth with hymn, "Yastantunabh" with hymns" "Agni" etc, he ought to apply bhasma mixed with water (39)

नमो हरिकेशायेति प्रद्याद् यज्ञसुत्रकम् ।
गन्धद्वारामिति पठन् दद्याद् गन्धं सहाक्षतम् ॥४०॥

Having submitted Yagnopaveet with hymn, "Namo Harikeshay", while reading hymn, "Gandhadwararn", he ought to offer gandha along with Akshataas. (40)

उमासहायमिति च कुर्याद् गन्धानुलेपनम् ।
आकाशादिति वै दद्यादक्षतारोपणं बुधः ॥४१॥

With hymn "Amasahayam", he ought to apply gandha and offer Akshataas in the best manner with hymn "Aakashat" (41)

अपाणिपाद इति हिरण्यपात्रमिति ब्रुवन् ।
नीराजनं दर्शयेच्च कर्पूराख्यं महेश्वरि ।।४२।।

Ah Maheshwari ! with hymns, "Apanipaadaha" and "Hiranyapatram" he ought to offer Neerajan with camphor. (42)

तदेवर्तमिति पठन् पुष्पमाल्यानि चार्पयेत् ।
नमो हिरण्यबाहवे मकुटादि विभूषयेत् ।।४३।।

Offer service of garlanding with hymn, "Tadevartam" and decorate with crown etc. with hymn, "Namo Hiranyabahave" (43)

या ते रुद्र शिवा तनूः शिवा विश्वाहभेषजी ।
इति नीराजनं दद्याच्छृङ्गाराख्यं महेश्वरि ।।४४।।

Ah Maheshwari, with hymn, "Yaa Te Rudra Shiva Tanuha Shiva Vishwahabheshaji," he ought to offer Neerajan named after Shrungar (44)

निधनपतये इति वेदसारसहस्रतः ।
सूलेनापि च पुष्पाणि पत्राणि च समर्पयेत् ।।४५।।

Ought to submit flowers and leaves with hymn, "Nidhanapataye Vedasarasaharat" and also with fundamental hymn (45)

व्यादित्य इति विल्वानि यो वै रुद्रेति भस्म च ।
नम ईध्रियाय चेति श्वेतच्छत्रं समर्पयेत् ।।४६।।

Offer leaves of Bengal Quince with hymn, "Vaditya" Bhasma with hymn, "Yow Vy Rudraha" and white cloth with hymn, "Nama Eeghriyaya" (46)

नमो वात्याय च पठन् चामरं च समर्पयेत्
चन्द्रमा मनस इति तालवृन्तेन वीजयेत् ।।४७।।

While reading hymn "Namo Vatyaya," ought to offer service of wavering of feathered-fan and with hymn, "Chandrama Manasaha" wavering of fan made of leaves of Palm-tree (47)

स यश्चायं पुरुष इति दर्पणमर्पयेत् ।
यो वेदादाविति पठन् घण्टानादं समर्पयेत् ।।४८।।

Ought to show mirror with hymn " Sa Chayam Purushaha" and ring the bell while reading hymn" Yow Vedadi" (48)

अध्यवोचदिति पठन् शङ्खस्वनमथार्पयेत् ।
शिवेन वचसा त्वेति गीतमाश्रावयेत् तथा ।।४९।।

Ought to play cone while reading hymn, "Adhyavochat" and with hymn. "Shivena Vachasa Twa" sing songs and let listen to (49)

असौ योऽवसर्पतीति पठन् नृत्तं प्रदर्शयेत् ।
उद्यन्तमस्तं यन्तमिति सव्यहस्तेन कल्पयेत् ।
प्रदक्षिणानि प्रयतो मम लिङ्गस्य सर्वतः ।।५०।।

While reading hymn, "Asow Yovasarpit", the sacred-practitioner ought to perform dance and do pradakshin from righ hand around four sides of Shivalinga with hymn, "Udyantamastam Yantam" (50).

नमोऽस्तु नीलग्रीवायेत्यामनन् वै नमांस्यपि ।
नमो वृद्धाय च पठन् स्तोत्रं कुर्यादनन्यधीः ।।५१।।

While reading hymn, "Namostu Neelagreevaya" ought to pay Salutation and with concentrated-mind, praise with hymn, "Namo Vrudhaya" (51).

दैवीयो मानुषो गन्ध इति धूपं समर्पयेत् ।
न तत्र सूर्यो भातीति महानीराजनं तथा ।।५२।।

Ought to submit Dhoop with hymn, "Divee Yow Manushow Gandhaha" and with hymn, "Na Tatre Suryo Bhaati" offer Mahaneerajan (52).

ईरां वहत इत्येवं ज्वालयेत् करदीपिकाः ।
ज्योतिष्मतीमिति पठन् ज्योतींषि ज्वालयेदपि ।।५३।।

With hymn. "Eeram Vahat", he ought to take lamps in to hands and light them and with hymn, "Jyotishmateem" light the lamps also (53).

कृतानि शालिपिष्टेन डमरुप्रतिरूपतः ।
ज्योतीषि तानि कथ्यन्ते मम प्रीतिकराण्यपि ।।५४।।

The lamp which is designed of powder of grains of rice is called as "Jyothi." That would please me (54).

या ते रुद्र इति पठन् याचयेन्मामनन्यधीः ।
अजात इत्येवमिति विज्ञापनमथाचरेत् ।
वेदान्तविज्ञान इति पूजापुष्पादिकं त्यजेत् ।।५५।।

While reading hymn, "Yaa to Rudra", he ought to get to be with concentrated-mind that hasn't other thoughts, then, beg to Shiva. With hymn, "Ajaatah" he ought to pray and submit Pushpanjali (Paying respects by offering flowers) with hymn, "Vedantavignam" (55).

निवेदनार्हवेलायां पत्रपुष्पादिकं बहु ।
स्थितं चेदिष्टलिङ्गाग्रे निपतेद् भोज्यवस्तुषु ।।५६।।

At the time of Nivedan, before Ishtalinga, many leaves and flowers may have been dropped in eatable things. (56).

निर्माल्यसुमसंसर्गानर्हं तत् स्यान्निवेदनम् ।
तदल्पशेषं विसृजेन्न लिङ्गं शून्यमस्तकम् ।।५७।।

Then, the things mixed with flowers etc. used and castaway, worthy to be offered for Nivedan. He ought to separate them and discard the remaining. But the head of Ishtalinga ought not be kept empty. (57).

शरणाख्यस्थले भोज्यपदार्थेष्वग्निरित्यतः ।
विकीर्य सजलं भस्म सव्याहृतिकया तथा ।।५८।।

सावित्र्या रुद्रगायत्र्या परिषिच्यैवमाम्बुभिः ।
स्वाहां तेभ्यस्तथाचारलिङ्गादिभ्योऽर्पयेत् ततः ।
षड्लिङ्गार्पणसद्भावे विशेषोऽस्ति श्रृणु प्रिये ॥५९॥

In the Sharana-Sthal (another achieved state of practitioner), with hymn, "Agni" he ought to sprinkle Bhasma mixed with water on eatable and, while reading hymns, Gayatri and Rudragayatri alongwith "Vyahruti" sprinkle water. At last, ought to say Swaha' {swaha is an exclamatory suffix to a mantra (hymn) used while making an oblation to the gods} . Later on he ought to submit things (substances) to Acharalinga etc. Ah Dear! Listen to that there is the special-word in offering to six-lingas (58,59).

भक्तस्थले क्रियाशक्तियुते वै नासिकाङ्गगे ।
आचारलिङ्गसंज्ञेऽस्मिन् सद्योजातमुखात्मके ।
गन्धाप्रसादं सद्भक्त्या चित्तहस्तेन चार्पयेत् ॥६०॥

In the Bhakta - Sthal, the nose of practitioner would be associated with Kriya- Shakti (Shakti is wife of Shiva. She takes three forms Kriya-Shakti, Jnana-Shakti and Ichcha-Shakti in the beginning of creation),His face would be Sadyojat (one offive- faces of Shiva). It is called as Prasada of Gandha devotedly with hand in form of chit. (60)

माहेश्वरस्थले ज्ञानशक्तिके रसनाङ्गगे ।
गुरुलिङ्गभिधे वामदेववक्त्रे विशेषतः।
बुद्धिहस्तेन तु रुचिं निष्ठाभक्त्या समर्पयेत् ॥६१॥

In the tongue of Maheshwara-Sthal (another achieved state of practitioner), Jnana-Shakti would be there. Face of it is Vamadeva (one of five faces of Shiva), It is called as Guru-Linga. For sake of it, with stern-devotion, he ought to offer tasty-substances with hands in form of wisdom (61)

स्थले प्रसादिसंज्ञेऽस्मिन्निच्छाशक्तिसमन्विते ।
दृगङ्गकेऽघ्योरमुखे शिवलिङ्गाभिधे पुनः ।
भक्त्याऽवधानया रूपमहङ्कारेण चार्पयेत् ।।६२।।

Which is called Prasadi-Sthal (another achieved state of practitioner) is associated with Ichcha-Shakti. It would be in the eyes of Aghora (one of five-faces of Shiva). With careful devotion, he ought to offer appearance with hands in form of arrogance (62)

प्राणलिङ्गिस्थले त्वादिशक्तियुक्ते त्वगङ्गके ।
चरलिङ्गाऽभिधे तत्पूरुषवक्त्रे दृढव्रतः ।
भक्त्याऽनुभवया मनोहस्तेन स्पर्शमर्पयेत् ।।६३।।

In Prana- Linga Sthal (another achieved state of practitioner), charalinga would be in the skin associated with Aadi Shakti (the first form of Shakti). Its face is Tatpurusha (one of five faces of Shiva). For sake of it, he ought to become committed-one and offer touch with experienced-devotion with the hand in form of mind (63)

शरणस्थले तु परया शक्त्या युक्ते श्रवोङ्गगे ।
प्रसादलिङ्गे त्वीशानमुखे शब्दप्रसादकम् ।
आनन्दभक्त्या सुज्ञानहस्तेनैव समर्पयेत् ।।६४।।

In Sharana -Sthal (another achieved state of practitioner), there would be Mahalinga associated with Parashakti (Heavenly Shakti) with Eeshana-face (one of five faces of Shiva) in the ears. For sake of it he ought to offer Shabda Prasada (prasada of sound) devotedly with hand in form of Jnan (knowledge) (64).

ऐक्यस्थले तु चिच्छक्तियुते मानसाङ्गगे ।
महालिङ्गे परशिवमुखे संकल्पमर्पयेत् ।
सद्भावाभिख्यहस्तेन भक्त्या समरसाख्यया ।।६५।।

In Ikya-Sthal (the last achieved state of practitioner) there would be Mahalinga associated with Chit Shakti in the Mind. Its face is of

Para-Shiva (Para-Shiva is he who only firstly creates all alongwith gods& goddess). For sake of it, he ought to offer 'Will' With devotion named after Samaras (amicableness) with the hand in form of Sadbhavana (the best feeling) (65).

एवमङ्गं च लिङ्गं च भक्तिं शक्तिं तथा स्थलम् ।
मुखं हस्तं प्रसादं च ज्ञात्वा वै सम्यगर्चयेत् ।
एवमर्पणसद्भावं सर्वदैव समभ्यसेत् ।।६६।।

Like this, he ought to perform pooja comprehensively by well-learning of allAnga (body) Linga, Bhakti (Devotion), Shakti, Sthal, Mukh (face), Hand and Prasad. He ought to practise Sadbhavana of submission forever (66).

समर्पणं द्विधा प्रोक्तमर्चाङ्गं सार्वकालिकम् ।
समर्पणे समर्चाङ्गे रुचिं भावेन नान्यथा ।।६७।।

Submission is two types-one is of a part of Pooja and second is to be kept ever. The thought only inculcates the interest to perform pooja i.e., the part of pooja. Without thought, no interest can be inculcated (67).

शरणाख्यस्थलेऽप्येवमर्पणं षट्स्थलात्मकम् ।
एक्यस्थले तु मूलेन लिङ्गे पुष्पं निधाय च ।।६८।।

धूपं समर्प्य चानन्दनीराजनमथार्पयेत् ।
यतो वाचो निवर्तन्त इति मन्त्रं जपन् पुनः ।।६९।।

स वर्धिकृदिति पठन् ताम्बूलं च समपयेत् ।
आरभ्येति च ताम्बूलनीराजनमथार्पयेत् ।।७०।।

Like this, in the Sharanasthal, the submission would be Shatsthalatmak (associated with six states to be achieved by the practitioner). In Ikyasthal, he ought to offer flower by keeping it on Ishtalinga with fundamental-hymn, offer-Dhoop, offer Nirajan named

after Anand, then, while reading hymns "Yato Vacho Nivartante" and "Savishwakrut", offer Tambulam and with hymn, "Arbhya" and offer Neerajan named after Tambulan (68 to 70).

यो ब्रह्माणमितीशान इति मन्त्रदूयेन च ।
मन्त्रयन पुष्पजातं वै मन्त्रपुष्पं समर्पयेत् ।।७१।।

He ought to submit flowers in the form of Mantrapushpanjali while reading "Yo Brahmanam" and "Eshanaa" two these hymns. (71)

असंख्याताः सहस्त्राणीत्यादिमन्त्रं समुच्चरन् ।
असंख्याताभिख्यनीराजनमप्यर्पयेत् ततः ।।७२।।

He ought to offer Neerajan named after "Asankhyakat" (innumerability) while uttering hymns, "Asahkhyataaha Sahsrani etc. (72).

सोऽब्रवीदिति मन्त्रेण वस्त्रेणावृत्य लिङ्गकम् ।
अणोरणीयानिति तु पेटिकायां सुविन्यसेत् ।।७३।।

He ought to tie Ishtalinga in the cloth while reading hymn, "Sobraveet" and with hymn, `Anoraneeyam' and put it in casket by setting properly (73).

एवं महार्चनं प्रोक्तं महादेवि महाफलम् ।
विधिनाऽनेन संपूज्य न पुनर्जन्मभाग् भवेत् ।
देवेशि गुरुपूजायां विशेषः कथ्यते श्रृणु ।७४।।

Ah Mahadevi ! Like this I have told Mahati – pooja that bestows the best-result by performing this pooja, the practitioner can't be fallen –out to get reincarnation. Ah Maheshi! Now I make known special thing in the Gurva – pooja. Listen to it (74).

पद्यार्घ्याचमनाख्यानि त्यागज्ञानादिकानि च ।
न विद्यन्तेऽत्र पात्राणि पात्रदूतयमेव च ।।७५।।

शिवकुम्बं च सामान्यमर्घ्यपात्रं च विद्यते।
शिष्टं सर्व समं प्रोक्तं किमतः श्रेतुमिच्छसि ।।७६।।

In this, there are no vessels of Padya. Arghya, Aachaman, Tyag, Jnan etc. but only two vessels. They are Shiva-kumbh and ordinary vessel of Arghya and all remaining things already told while narrating previous-poojas. After this, what would you like to listen to? (75, 76)

Here ends the seventh chapter of Mahapashupatividhi of Karanagamaha revealed during discussion held between Sri Parwati and Sri Parama Shiva.

इति श्रीकारणागमे उत्तरभागे श्रीपार्वतीपरमेश्वरसंवादे क्रियापादे
शिवपूजाविधानं नाम सप्तमः पठलः ।।७।।

THE EIGHTH CHAPTER

अष्टमः पटलः

Devi Said देव्युवाच

देवदेव जगन्नाथ सर्वानुग्रहतत्पर।
विधानमिदमुत्कृष्टं वेदमन्त्रसमन्वितम् ।।१।।

Ah The God of Gods, the Lord of World, You are ready to grace all. This well-mannered method is connected with the hymns of Vedas (1).

वेदाधिकारिणां सम्यगनुष्ठेयं प्रकाशितम् ।
स्त्रीमुख्याः केन विधिना कृतार्थाः स्युर्निबोध मे ।।२।।

Its practice of the learned of Vedas has been made known in well-manner. Reveal to me by which method women etc. achieve their object of desire (2).

Mahadev Said

महादेवि प्रवक्ष्यामि तान्त्रिकं पूजनक्रमम् ।
अनुष्ठितेन येन स्युः सर्वे सर्वार्थभाजनाः ।।३।।

Ah Mahadevi.! I would reveal method of Tantrik pooja of which performance all and the complete Arthas (there are four Arthas to be achieved. They are 1) Dharma which is said to be adapted for preservation of each and everything pertains to the matter and values, 2) Artha means The Means, 3) Kama means amibition and 4) Moksha means salvation) be achived.

विद्यासु श्रुतिरुत्कृष्टा रुद्रैकादशिनी श्रुतौ ।
तत्र पञ्चाक्षरस्तत्र शिव इत्यक्षरदूयम् ।।४।।

Shruti is the best and excellent among studies; Rudrikadashini among shrutis, Panchakshar among Rudrikadashini and two letters of Shi and Va {coinage of letters s h and i sound Shi Which is treated as

single letter in Sanskrit. Alike coinage of V and a sound Va also single} among panchakshar (4).

तस्मादधिकृतां वेदे तत्राऽनधिकृतामपि ।
मदीयमूलमन्त्रेण पूजनं सर्वतो वरम् ॥५॥

Therefore, to perform pooja with fundamental hymn, "Ohm Namaha Shivaya" is the best to both the deserved of Vedas and the undeserved. (5).

अथवा तान्त्रिकैर्मन्त्रैरपि पूजा विशिष्यते ।
एषु भात्युपचारार्थः स्पष्टः सर्वोऽपि भामिनि ॥६॥

To Perform Pooja with Tantrik Hymns is also the Excellent. Ah Bhamini (Bhamini means woman) ! In these, the expectation from this performance is very clearly of skillfulness (6).

वैदिकेषु तु मन्त्रेषु लिङ्गादेवौपचारिकात् ।
तेषु तेषूपचारेषु वेदमन्त्रा नियोजिताः ॥७॥

Alike service of offering with hymns of Vedas, varied hymns of vedas of such and such deeds have been joined (7).

समनुष्टीयमानोऽर्थो येषु स्पष्टं प्रकाशते ।
तेष्वेव पठ्यमानेषु चित्तं कृत्येऽनुरज्यते ॥८॥

Where the meaning of offerings done is clearly understood, there only the Chit (inner-side of mind) would be fond of readings of those hymns. (8).

भक्तिलभ्योऽस्म्यहं यस्मादभक्त्या पूजनं वृथा।
तन्मन्त्रास्तान्त्रिका देवि पूजायामुत्तमोत्तमाः ॥९॥

Because, Shiva could be achieved by Bakti only. Therefore, pooja performed without Bhakti is the thing of waste. Ah Devi! Therefore, hymns of Tantrik (Tantras are also Vedas which are, when, practised unorthodoxedly) are the best in performance of Pooja (9).

सर्वेषामधिकारोऽस्ति तान्त्रिकेषु वरानने।
वैदिकानां तथान्येषां स्त्रीणां पुंसां च सुव्रते ॥१०॥

Ah Varanan (Seat of honour), Suvrate (the best Practioner)! Vidics and all other men and women deserve to read (Practise) Tantrik Hymns (10).

वैदिकोऽपि च संयुक्तैस्तान्त्रिकैरपि पूजयेत् ।
ईशान इति मन्त्रेण शिवकुम्भं प्रपूजयेत् ॥११॥

Vidics also can perform Pooja while mixing Tantrik —hymns. He ought to perform Pooja to Shivakumbh with hymn"Eeshana" (11)

ईशानः कलशास्याग्रे पूर्वे तत्पुरुषस्तथा ।
अघोरो दक्षिणे चैव सद्योजातस्तु पश्चिमे ॥१२॥

उत्तरे वामदेवश्च मध्ये च परमः शिवः ।
अधोभागे परा शक्तिर्विश्वोद्भासनकारिणी ॥२३॥

There are Eeshana on upper-part of Kalash, Tatpurusha at east-side, Aghora at south-side Sadyojata at west-side, Vamadeva at North-side, Shiva in the middle and at lower-side Parashakti who manifests the universe. (12, 13).

सद्रूपं कलशाकारं चिद्रूपं कलशद्युतिः ।
मध्यस्थं जलमुत्कृष्टं सर्वतीर्थोत्तमोत्तमम् ॥१४॥

The structure of Kalash is self-form of Chit (The Truth) and the holding of it is the form of consciousness. The water kept in it is the excellent and more excellent than that of all Teerathas, (teertha is the place where the temple attracted by holimen from Time immemorial are situated on the bank of holi-rivers) (14).

चिदान्दरसं साक्षाच्छिवरूपमिति स्मृतम् ।
इति मन्त्रैश्च गन्धाद्यैः शिवकुम्भं प्रपूजयेत् ॥१५॥

The water of this kalash is itself the form of essence of Shivarupa-chidanda (Form of Shiva in the bliss form of consciousness). With these hymns, he ought to perform pooja by offering gandha etc. (15)

हृदयाद्रिगुहावास करुणावास शाश्वत ।
पूजापरिग्रहायाद्य करपीठे निषीद मे ।।
इति मन्त्रेणेष्टलिङ्गं विन्यसेत् करपङ्कजे ।।१६।।

With hymn, "Ah dweller in the cave of the mountain which is in form of Heart, Home of kindness, Shiva the immortal! Do prosper in my hand to receive the pooja" he ought to put Ishtalinga on the lotus which is in form of palm. (16)

पञ्चपञ्चातमलीलाढ्य पञ्चकृत्यपरायण ।
आवाहितः सुप्रसन्नः सान्निध्यं कुरु सर्वदा ।।१७।।

"Ah! You are rich in Panchapanchatmakaleela (there are twenty five leelas (sports) of Shiva) and busied in doing five Deeds! Do please as invited and always be with Bhaktas (Devotees)" (17).

इत्यावलाह्या गुरुन्नत्वा नुत्वा संपूज्य च क्रमात् ।
ध्यात्वा मां वै सुप्रसन्नः मूलमन्त्रं जपेदपि ।।
दशावधानविधिना चिरं लिङ्गं समीक्ष्य च ।।१८।।

सर्वमङ्गलयाऽऽशिलष्टुभाङ्ग हृदयङ्गम ।
नीराजनं गृहाणेश सानुरागं सदाशिव ।।१९।।

नीराजनं सानुरागमिति मन्त्रेण दशईयेत् ।
ततश्च मूलमन्त्रेण भस्म पुष्पं निधाय च ।।२०।।

अन्तस्थित वहिर्व्याप्त ज्योतिर्लिङ्गस्वरूपक।
नीराजनं गृहणेश दशईनाख्यं सदाशिव ।।
इति दर्शननीराजनं दत्वा पाद्यमर्पयेत् ।।२१।।

He ought to invite with this hymn, pay respects to the Guru and gradually perform pooja to Shiva, then, while meditating Shiva, chant

fundamental hymn with pleasantful mind. Watch Ishtalinga with the method of Dashavadhan for a long-time, then, with hymn, "Ah Eesh (Lord) Embraced by Sarvamangala (Parwati), the haver of the best-organs, Sada Shiva (who ever bestows the good) dweller in the heart, Receive Neerajan offered with love" he ought to offer Neerajan named after Anuragapoorvak. After offering bhasma and flowers with fundamental hymn, "Eesh Sada Shiva, your existence is very secret, but spread out self-form of Jyotirlinga of you is open. Receive Neerajan named after Darshan" with this hymn, offer Neerajan named after Darshan and submit Padya (18 to 21).

हरिमुख्यामरशिरोरत्ननीराजिताङ्घ्रिक ।
भवत्पादाब्जयोः पाद्यं गृहण परमेश्वर ।।
इति पाद्यं समर्प्यैव हस्तयोरर्घ्यमर्पयेत् ।।२२।।

"Ah Girijapati (Shiva is husband of daughter of the king of the Mountain.Hence Parwiti is addressed as Girj a and Shiva is addressed as Girjapati), Receive Padya Offered to your lotus-feet which are dazzled in equal to Jewels studded to crowns of the Prominent gods such as Hari (Vishnu)" with this hymn, he ought to offer padya, then offer to Argya to Hands. (22).

वराभयाङ्कितकरकचपालितकिङ्कर ।
हस्ततीरेजयोरर्घ्यं गृहाण गिरिजावर ।।
इति चार्घ्यं समर्प्याथाचमनीयं मुखेऽर्पयेत् ।।२३।।

"Ah Girijapati! Receive Arghya to your lotus-hands that rule with the machinery of kinkaras and both which are in impressive—position of Vara and Abhay" (A position in which fingers of a hand of Shiva direct towards down is the impressive-position of vara and that of another hand direct towards up is Abhaya) with this hymn, he ought to offer Arghya, then offer Achamaneeya to the face (23).

जगदाभीलकाकोलगोपालिलसद्गल ।
श्रीमन्मुखाम्बुजे दत्तं गृहाणाचमनीयकम् ।।
दत्त्वाऽऽचमनमित्येवं स्नापयेदिष्टलिङ्गकम् ।।२४।।

"Ah Shiner with the throat in which the poision named after kalkut that could be trouble some the world is situated ! Receive Achamaneeya to the lotus-face associated with Shree (Parwati)" With this hymn he ought to offer Achamaneeya, then, offer bathing to Ishtalinga (24).

गङ्गातरङ्गसङ्घाञ्चितोत्तमाङ्ग नमोऽस्तु ते ।
शुद्धोदकस्नानमिदं गृहण परमेश्वर ।।२५।।

"Ah Parameshwar (The absolute-lord, Shiva)! Whose head brights with the waves of Ganga (the goddess of water who dwells on the head of Shiva), extend greetings to that-you. Receive the service of bathing with the Shuddodak (purified-water)" (25).

इति संस्नाप्य च ततस्तीर्थं मूर्धनि निक्षिपेत् ।
पादोदकं गृहीत्वा च नमस्कुर्यादनन्तरम् ।।२६।।

With this hymn, he ought to offer service of bathing, sprinkle Teertha-Jal (water offered in bathing) on the head and have Charan-Jal (water offered in padya), then, pay greetings (26).

सर्वमङ्गलमाङ्गल्यं सवेपावनपावनम् ।
सर्वसिद्धकरं पुंसां शम्भोः पादाम्बुसेवनम् ।।
इति प्राश्य ततो लिङ्गं गन्धाद्यैरभिपूजयेत् ।।१७।।

"To have Charan-Jal of Shiva bestows the best upon the best also. It is that which sanctifies the sins and bestows all achievements upon all the people" with this hymn, he ought to wipe water, then, perform pooja to Ishtalinga with gandha etc. (27).

चिद्रूप जगदाधार स्थूलसूक्ष्म परात्पर ।
नीराजनं गृहाणेशावसराख्यं सदाशिव ।।२८।।

"Ah the base of the world in the form of Chit, Ah the forms of Sthula (mega) and Sukshma (micro), The Supreme-heaven Beyond the supreme-heaven Para. Para is the world or abode of The God• which is beyond the creation even heaven in Which there would be gods and goddesses) Eesh Sadashiva, Receive the Neerajan named after Avasar"(28).

इत्यवसराख्यनीराजनं दत्वा फलादिकम् ।
समर्प्य चेष्टलिङ्गाग्रे भस्माभ्युक्ष्य सुमादिकम् ॥
दत्तवा मज्ञननीराजनं पश्चादभिदर्शयेत् ॥२९॥

With this hymn, he ought to offer Neerajan named after Avasar, then, offer fruits etc. Later on, ought to offer bhasma, flowers etc- to the Ishtalinga. He ought to offer Neerajan named after mazzan (29)

परिपूर्णचिदानन्द जलाध्यक्ष सदाशिव ।
नीराजनं गृहाणेश मज्ञनाख्यं सुशोभनम् ॥३०॥

"Ah The form of Bliss and Absolute- Chit! The head of water, SadaShiv, Eesh, Receive Neerahan named after Sushobhan" (30).

इति दत्त्वा पुनः पाद्यमर्घ्यमाचमनीयकम् ।
पूर्वमान्त्रैः प्रदायाथ स्नानं च परिकल्पयेत् ॥३१॥

With this hymn, -he ought to offer Neerajan and offer again Padya, Arghya and Aachamaneeya with aforesaid hymns. Then after, offer service of bathing also (31)

पञ्चाब्रह्ममयतनो पञ्चकृत्यपरायण ।
पञ्चामृतस्नानमिदं गृह्यतां भक्तवस्तल ॥३२॥

आकाशवाहिनीनद्धजटापटलभासुर ।
शुद्धोदकस्नानमिदं गृहण जगदीश्वर ॥३३॥

"Ah Haver of body of Panchabrahma (five faced-Shiva) busied in Five-deeds, Bhakhtavastal (who showers affection upon Bhatkas) Shiva! Receive this service of bathing with Panchamrut" Ah

Jagadeeshwar, You bright with the matted-hair in which Ganga is fastened ! Receive the service of bathing with this pure-water." (32,33)

अभिषेकं विधायैवं तीर्थं स्वशिरसि क्षिपेत् ।
पादतीर्थं गृहीत्वाऽथ नमस्कृत्याऽऽदरेण तु ।।३४।।

With these hymns, he ought to offer Abhishake and sprinkle water on his head. Later, he ought to have Charanamrut (offered- water to padya is treated as Nectar) then, pay respects adorably (34)

भवाम्बुनिधिनिस्तारसेतवे मोक्षहेतवे ।
पाप्रशमनार्थाय पादतीर्थाय ते नमः ।।
इति प्राश्य ततः स्वेष्टलिङ्गमुदूर्त्य वाससा ।।३५।।

"Ah You are like the bridge to pass over the sea in form of world, only the factor for Salvation, Shiva. I pay respect to your Charan-jal which pacifies sins" With this hymn, he ought to drink it, then, wipe Ishtalinga with cloth (35)

अशेषज्योतिरुद्भासकोत्तमज्योतिरात्मक ।
अङ्गारतापनमिदं कुरु शीतापनोदनम् ।।
इत्यग्निना विधूमेन तापनं संविधाय च ।।३६।।

"Shiva! You are the self-form of Jyoti (The Light). You only light all lights. Receive this offering of making hot with fire that throws cold away to go Taapas. (sorrows) away" with this hymn, he ought to offer service of making hot with smoke-free fire (36)

अशेषवासनोन्मूलकारणात्मीयभासन ।
धूपसंवीजनं शम्भोगृह्यतां भक्तवत्सल ।।
संवीज्य धूपमित्येवं पुनर्धूपं प्रसारयेत् ।।३७।।

"You are the self-form of the Cause to uproot the entire grass from the root, Self-, Shined, Bhaktavatsal Shambhu (a name of Shiva), Receive offering of Dhoop" with this hymn, he ought to circulate Dhoop and make it be spread out. (37)

अनन्तमाङ्गल्यगुणरत्नरत्नाकरायित ।
नीराजनं गृहाणेश माङ्गल्याख्यं रुद्राशिव ।।
इति माङ्गल्यनीराजनं दत्त्वा वस्त्रमर्पयेत् ।।३८।।

"You are the infinite-doer of the best, the ocean for jewels of virtues, the self-form of ocean, SadaShiv Eesh! Receive Neeraj an named after Mangalya" with this hymn, he ought to offer Neeraj an named after Mangalya, then, offer the cloth (38)

नृसिंहचर्मोत्तरीय गजाजिनपरिष्कृत।
वस्त्रयुग्ममिदं शम्भो गृहाण जगदीश्वर ।।
वस्त्रयुग्मं समर्प्यैवं भूतिं संधारयेत् ततः ।।३९।।

"Ah! Jagadeeshwar! You bright with bed-cloth made of skin of Nrusimha (wearing skin of humanned-lion) and skin of elephant! Shambhu! Receive, this pair of cloth" with this hymn, he ought to offer pair of cloth, then, offer Bhasma (39)

फालाग्निदग्धप्रद्युम्नवपुर्भसितभूषित ।
शिवाग्निजमिदं भस्म ध्रियतां जगतां पते ।।
इति संधार्य सजलं भस्म गोमयसंभवम् ।।४०।।

"Ah Father of the world! You bright with Bhasma of body of Pradyumna (cupid) which is burnt with the fire broken out from the eye which is on the fore head of Shiva! Receive this Bhasma which is produced from Shivagni" (Fire broken out from Shiva) with this hymn, he ought to offer Bhasma prepared with cow-dung, while mixing it with water, then (40)

फणामणिघृणीभ्राजिनागयज्ञोपवीतक ।
यज्ञेश्वर गृहाणेश स्वर्णयज्ञोपवीतकम् ।।
इति मन्त्रेणोपवीतं दत्वा गन्धं समर्पयेत् ।।४१।।

"You are wearer of yagnopaveet of king cobra possessed with Jewel on serpent-hood. So, You are Yagneshwar, Eesh! Receive

Yagnopaveet made of Gold" With this hymn, he ought to submit yagnopaveet, then, offer gandha (41)

कामाङ्गंभसितालेपसमुज्जवलशुभाङ्गंक ।
सुगन्धी चन्द्रसम्भन्धः श्रीगन्धः प्रतिगृह्यताम् ।।
इति गन्धं साक्षतं च दत्तवा तेन विलेपयेत् ।।४२।।

"Your body is the best and radiant from the applied bhasma of burnt-body of kama (cupid), Ah Shiva! Receive chandan which relates with chandrama (made of primary substance of chadi) and is associated with fragrance" with this hymn, he ought to offer service of applying chandan associated with akshatas (42)

अक्षयानन्दसंधायकाक्षयाङ्गप्रदायक ।
अक्षतान् सुगृहाणेश पक्षिवाहंनपूजित ।।
इति शुभ्राक्षतान् दत्वा कर्पूरं दीपयेत् ततः ।।४३।।

"You are enjoyer of the Bliss that never decreases and bestower of organs that never weaken and performed with pooja by rider of Garuda (Eagle), Vishnu, Eesh! Receive Akshatas" with this hymn, he ought to offer Akshatas, then, light camphor (43)

सुरयोषामणिश्रेणीदत्तनीराजनोज्ज्वल ।
नीराजनं गृहाणेश कर्पूराख्यं सदाशिव ।।
इति कर्पूरनीराजनं दत्तवा माल्यमर्पयेत् ।।४४।।

"You do bright with Neeranjan offered by the crowd of goddesses, Ah Eesh, Sadashiva! Receive Neerajan of camphor" with this hymn, he ought to offer Neerajan of camphor, then, offer garland (44)

विधिविष्णुकपालालिमालात्लङ्कृतविग्रह ।
माल्यं गृहणं देवेश सुमजालमनोरमम् ।।
इति माल्यं प्रदायाथाभरणानि समर्पयेत् ।।४५।।

"Ah Devesh (the lord of gods)! Your body is decorated with the garlands of laces of skulls given by Brahma and Vishnu. Receive the beautiful garland netted of flowers" with this hymn, he ought to offer garland, then, offer ornaments (45)

चन्द्रमः खण्डकोटीरफणिकुण्डलमण्डित ।
भूषणानि गृहाणेश सौवर्णानि जगन्नुत ।।
भूषणैरित्यइंकृत्य नानारत्नसमुज्ज्वलैः ।।४६।।

"Ah Eesh! Respects are paid by the world to you. Your body is decorated with circles of snakes which bright as pieces of moon. Receive ornaments made of gold" with this hymn, he ought to offer service of decoration with ornaments that shine brightfully then, (46).

भवानीभावमधुरत्नीलालोकावलोकित ।
नीराजनं गृहाणेश श्रृङ्गाराख्यं सदाशिव ।।४७।।

"Ah Eesh, Sadashiva! You seem that you do bright beholding honeyed-sports with Bhavani (Parwati) Receive Neerajan named after Shrungar" (47)

इति नीराजनं दत्वा पूजयेत् पत्रपुष्पकैः ।
अष्टाभिर्नामभिश्चैवमष्टोत्तरशतेन वा ।।४८।।

With this hymn, he ought to offer Neerajan and perform pooja by reading eight or one hundred and eight names of Shiva alongwith offering leaves and flowers. (48)

पुष्पवद्रथचक्राढ्य पुष्पायुधवधोद्यत ।
नानाविधानि पुष्पाणि गृहाणेश नमोऽस्तु ते ।।
पुष्पैरेवं सुसंपूज्य विल्वपत्राणि चार्पयेत् ।।४९।।

"Ah Eesh ! you are ready in doing to kill Pushpayudh (Arrows of cupid are made of flowers. Hence he is addressed as pushpayudh) whose wheels of car are well decorated with flowers. Receive variety

kinds of flowers. I pay respects to you" with this hymn, he ought to perform pooja with flowers, then, offer leaves of Bengal Quince (49)

त्रिसुपर्ण स्पुरद्धर्ण श्रिया चीर्ण सुशोभनम् ।
कुण्डलीकृतगोकर्ण गृहाण श्रीद्रुपर्णकम् ।।
इति विल्वदलं दत्वा भस्म सर्वोपरि क्षिपेत् ।।५०।।

"Shiva, You are wearer of circle named after Gokarn (a circle of a kind of snakes) made of beautiful leaves of Shrivruksh (Tree of Bengal Quince) that brights colourfully and shines brightfully. Receive" with this hymn, he ought to offer leaves of Bengal Quince, then, put Bhasma on all of others. (50)

कपर्दवेष्टनानन्तभोगच्छत्रपरिष्कृत ।
श्वेतच्छत्रं गृहणेश मुक्तादामाभिशौभितम् ।।
छत्रमेवं समर्प्याथ चामरदूयमर्पयेत् ।।५१।।

"Ah Eesh, You have the umbrella of matted—hair that covers infinitely at all sides. Receive white umbrella decorated eith Jewels" With this hymn, he ought to offer umbrella, then, offer two feathered-fans (51)

विधिविष्णुकराब्जोद्यच्चामरदूयवीजित ।
चामराभ्यां वीजयापि प्रसीद करुणालय।।
चामराभ्यां वीजयित्वा तालवृन्तेन वीजयेत् ।।५२।।

"Ah kind—hearted! Brahma and Vishnu offer service of wavering of two feathered-fans with their lotus-hands. I offer service of wavering of two fans. You do please." With this hymn, he ought to offer service of wavering of two feathered-fans then, offer service of wavering of fans made of palm — leaves. (52)

तालसंवादनव्यग्रविधितोषितमानस ।
वीजये तालवृन्तेन करुणावरुणालय ।।
तालवृन्तेन संवीज्य दर्पणं च प्रदर्शयेत् ।।५३।।

"Brahma, who is disturbed in joining Talas (Music-beats). It is said that Brahma gives beat to music when Shiva dances} has delighted whose mind, that graceful-Shiva, Like so, I offer service of wavering of fan made of palm-leaves" with this hymn, he ought to offer service of wavering of fan made of palm-leaves, then, offer service of showing mirror. (53)

आदर्शविमलाकारादर्शभास्वत्कपोलक ।
आदर्श दर्शयाम्यद्य दुर्दर्शनिजरूपक ।।
दर्पणं दर्शयित्वैवं घण्टानादं समर्पयेत् ।।५४।।

"Shiva, shape of body of you is pure like the glass. Your cheeks reflect like the glass. But your self-form can be visible when the hardest-efforts are put. Today I offer sevice of showing mirror" with this hymn, he ought to offer service of showing, mirror, then, offer, soundmusic of bells. (54)

नादस्वरूपविलसद्घण्टाशोभिकराम्बुज ।
घण्टानादं श्रावयामि नादरूप श्रृणु प्रियम् ।।
घण्टानादं समर्प्यैवं शङ्खमापूरयेत् ततः ।।५५।।

"Ah Shiva, haver of lotus-hands! The sound of music is your Self-form. It sounds melodiously by dint of the beautiful-bell, I make you listen to sound of music of bell" With this hymn, he ought to offer service of ringing the bell, then, offer service of playing the cone. (55)

शङ्खधमानक्रियासक्तगणेन्द्रगणसंवृत ।
श्रृणु शङ्खरवं देव कम्बुग्रीवमनोरमम् ।।
शङ्खं निनाद्यैवमतो गीतमाश्रावयेदपि ।।५६।।

"Dev (the God) You are encircled with the crowd of prominent Ganas who are in the work of playing cones. Listen to the melodious music of cone which has the neck like that of cowries" with this hymn, he ought to offer service of playing the cone, then offer service of singing songs. (56)

कम्बलाश्वतरोद्गीतसमाकर्णनतत्पर ।
गीतं संश्रावयाम्यद्य भवच्चित्रचरित्रकम् ।।
गीतमाश्राव्य च ततो वाद्यं संश्रावयेत् तदा ।।५७।।

"Ah Shiva, You are ready to listen to songs being sung by Kambal and Ashwatar (These may be names of singers among Shiva-Bhaktas who belong to the race of kinnera). Today I make you listen to songs of your strange-stories" with this hymn, he ought to offer service of singing songs, then, offer service of playing musical instruments. (57)

मुरारिवादितमहामुरजध्वनितोषित ।
वाद्यं संश्रावये शम्भो डमरुध्वननप्रिय ।।
इति वाद्यं निनाद्याथ नृत्तं सम्यक् प्रदर्शयेत् ।।५८।।

"Ah Shambhu! You are pleased by listening to the sound of music of very big Mrudang (an instrument that gives beats to the music) being played by Vishnu.. You are fond of playing Damaru (an instrument that Shiva Himself plays). I make you listen to playing musical instruments" with this hymn, he ought to offer service of playing musical instruments, then, offer performance of dance in well-manner (58)

निजानन्दातिरेकोत्थमहाताण्डवपण्डित ।
नृत्तं विरचयाम्यद्य महानट विलोकय ।।५९।।

"Ah Maha Nata Shanker (Shiva is the Greatest-dancer) . You are expert in performing Mahatandav (the great dance that Shiva performs) that is sprung from your exuberance of bliss. Today I am performing dance, watch it"(59)

इति नृत्तं समर्प्यैव करेणाभिनयात्मकम् ।
मुष्ट्यैचवाङ्गुष्ट्युतया प्रदक्षिणमथार्पयेत् ।।६०।।

With this hymn, he ought to offer service of dance, then, offer Pradakshina in form of action by raising thumbs up and closing fists (60)

प्रदक्षिणक्रियासक्तब्रह्मादिसुरसेवित ।
प्रदक्षिणत्रयं कुर्वे गृहाण करुणानिधे ।।
प्रदक्षिणत्रयं कृत्वा नमस्कुर्यादनेकशः ।।६१।।

"Ah Karunanidhi (Treasurer of kindness)! You are offered by services of gods such as Brahma who offers service of Pradakshina. I am offering three Pradakshinas, Receive them" with this hymn, he ought to offer three Pradakshinas, then, pay respects several times (61)

नमो नमो भूभृदपत्यजानये नमो नमो भस्मितचित्तयोनये ।
नमो नमः शिक्षितभानुसूनवे नमो नमो भूषितशीतभानवे ।।
नमांसि तु समर्प्यैवं स्तुतिं कुर्यादनन्तरम् ।।६२।।

"Ah Husband of daughter of the Mountain! I pay salutations again and again. You destroy the lust sprung in the mind by setting fire to it. I pay respects again and again. Ah! You are the teacher to Yama (the king of Hell), son of the sun. I pay salutations to you again and again. Ah you are decorated with Moon. I pay salutations to you again and again" with this hymn, he ought to offer paying salutations, then, offer service of praising Shiva (62)

ब्रह्माणां ब्रह्मणे तुभ्यं रक्षितृणां च लक्षिणे ।
हर्तृणामपि संहर्त्रे देवदेवाय ते नमः ।।
स्तुतिं कृत्वा ततः कुर्याद् धूपसंवीजनं बुधः ।।६३।।

"Ah you, are the God of gods; Brahma (creator) of Brahmas; Saviour (Vishnu) of Saviours and Destructor of lives (Yama) of Destructors. Salutations to you." With this hymn, he ought to offer service of praising,then, learned- practitioner offer Dhoop (63)

महाश्मशानदहनधूमधूपावृताङ्क ।
धूपसंवीजनं शम्भो गृह्यातां भक्तवत्सल ।।६४।।

"Shambhu, Bhaktavatsala, your body is covered with the smoke raised from the fire of Mahashmashan (at Kashi, Manikarnika is

popular with name, Mahashmashan) which is like Dhoop! Receive Dhoop" (64)

धूपं संवीज्य च मुहुस्तथा धूपं प्रसार्य च ।
महानीराजनमपि प्रज्वाल्य च समर्पयेत् ।।६५।।

With this hymn, he ought to offer Dhoop again and again and spread it at four-sides, then, light Mahaneerajan and offer it (65)

माङ्गल्यहेतवे सर्वमङ्गलालिङ्गितात्मने ।
मङ्गलार्थाभिधानाय महादेवाय मङ्गलम् ।।
इष्टलिङ्गस्वरूपायाभीष्ठदायास्तु मङ्गलम् ।।६६।।

"You are the Cause for the Auspiousness (Mangal), the meaning of Mangal is embraced in the soul of Sarva Mangala (Sarvamangala means the Auspiousness which continues as the Auspiousness and bestows the Auspiousness forever and so it is another name of Parwati) that means whose name is Shiva. Hence, Mangala is offered to that Shiva who is the bestower of the results which desired. (66)

प्राणेषु च मनोमध्ये ज्योतिर्लिङ्गरूपिणे ।
प्राणग्रन्थिस्वरूपाय प्राणलिङ्गांय मङ्गलम् ।।६७।।

Mangala is offered to Pranalinga (Soul may be deemed as Pranalinga) which is self-form of Pranagrandhi (a knot of life) in form of Jyotirlinga which is between life and mind. (67)

भावग्राह्याय पूर्णाय भावाभावैकहेतवे ।
कलासर्गकृते तुभ्यं भावलिङ्गाय मङ्गलम् ।।
महानीराजनं दत्वा याच्ञां कुर्यादनन्तरम् ।।६८।।

Mangala is offered to one, who is conceivable from the thought, the only factor of the cause for both the Idea and the absence of Idea and creator of all arts" with these hymns, he ought to offer Mahaneerajan, then, ask which he desires. (68)

याचेऽहं याचेऽहं वचसि सततं नामरुचिरं
याचेऽहं याचेऽहं मनसि सततं भावरचनाम् ।
याचेऽहं याचेऽहं शिव तव पदाम्बोजभक्तिं
याचेऽहं याचेऽहं पुनरपि च तामेव सततम् ॥६९॥

"I ask and ask, the delicious name of you in your words. I ask and ask that I ever think Shiva over in my mind. I ask and ask, Ah Shiva! Bhakti towards your. feet. Again and again I ask and ask that Bhakti be existed in me forever. (69)

नाधिकं मुक्तसंप्राप्यमशोकमचलं सुखम् ।
त्वत्पदं देहि मे शीघ्रं न जाने प्रर्थ्यमुत्तमम् ॥
इत्येवं याचनां कृत्वा ततो विज्ञाप्तिमाचरेत् ॥७०॥

"Ah Shiva! Quitting this, I never ask others than this.Grant me expeditiously your feet that are free from the grief but the self-from of stable- alleviation. I don't know the any better thing than this" Like this, he ought to beg, then, appeal (70)

भत्यापराधा नमसा शाम्यन्तीति नयेन वै ।
नमस्येऽतोऽपराधान्मे क्षमस्व करुणानिधे ॥
इति विज्ञापनां कृत्वा निवेद्यं प्रोक्षयेत् ततः ॥७१॥

"As salutations paid by the servant, offences can be pardoned. As per this tradition, I pay salutations to you. So, Ah Karunanidhi ! Pardon my offences." Having appealed like this, he ought to sprinkle water over Nivedhya (71)

देवस्य सवितुर्मध्ये यो भर्गो नो धियः क्रमात् ।
प्रचोदयात् तदूरेण्यं शरण्यं समुपास्महे ॥७२॥

"Let the brilliancy, which is in the middle of sun-god, inspire our intellectuality gradually. I worship that Shiva of Varenya and Sharana Yogya" (Gayatri hymn-Tatsavituryarenyam Bhargo devasya dheemahi. Deeyo yo naha prachodayat) (72).

इति प्रोक्ष्य निवेद्यं तु परिषिञ्चेत् समन्ततः ।
परिषेचनकं कृत्वा षड्लिङ्गार्पणमाचरेत् ।।७३।।

He ought to sprinkle water and drop Nivedya at four sides. Having water fallen down , perform pooja to Shatlingas (73).

अवाङ्मानससंवेद्यानन्दबोधसुधाम्बधे ।
नीराजनं गृहाणेदमानन्दाख्यं सदाशिव ।।
इति नीराजनं दत्वा ताम्बूलं च समर्पयेत् ।।७४।।

Ah Sadashiva! You are the ocean of nectar in form of Wisdom and can't be known to any by the word and the thought. Receive Neerajan named after Anand" with this hymn, he ought to offer Neerajan and offer Tambulan (74).

गुणत्रयक्रियादूर गुणत्रयसमन्वित ।
गृहाणेदं सकर्पूरं ताम्बूलं तापसार्चित ।।
इति दत्तवा च ताम्बूलं नीराजनमथार्पयेत् ।।७५।।

"You are beyond three primary qualities of Satwa, Rajas and Tamas (ThePurity, The Passion and the Gloom) but are balanced with these three qualities, Ah Shiva! To You services are offered by Tapasyas (Tapasyes are those who observe penance) Receive Tambulan associated with camphor" with this hymn, he ought to offer Tambulan, then offer Neerajan (75).

अम्बाकराम्बुजानीतताम्बूलग्रहणोत्सुक ।
नीराजनं गृहाणेश ताम्बलाख्यं सदाशिव ।।
इति नीराजनं दत्वा मन्त्रपुष्पमथार्पयेत् ।।७६।।

"Ah Sadashiva, Eesh! You are ardent to receive Tambulan which is brought with the hands of Amba (another name of Parwati). Receive Neerajan named after Tambulan" (76).

विष्णवादिविबुधानन्तपुष्पाञ्चलिसमर्चित ।
पुष्पाञ्चलिं गृहाणेश पुष्पायुधनिषूदन ।।
इति पुष्पाञ्चलिं दत्वाऽसंख्यं नीराजनं दिशेत् ।।७७।।

"Eesh! You are performed with pooja by offering innumerable pushpanjalies by gods such as Vishnu and You are destroyer of cupid (god of love) who is armed with pushpayudh. Receive pushpanjali" with this hymn, he ought to offer pushpanjali, then offer Neerajan named after Asankhyakak (77).

असंख्येयसहस्रश्रीरुद्ररूपावृताखिल ।
नीराजनं गृहाणेदमसंख्यातं सदाशिव ॥
नीराजनमसंख्यातं दत्त्वा वस्त्रेण वेष्टयेत् ॥७८॥

"Ah Sadashiva! You in forms of thousands of uncalculatable Sri Rudras (Rudra is said that one of gods sprung from Shiva and is like Shiva) do encircle each and every thing. Receive this Neerajan named after Asankhyayat." With this hymn, he ought to offer Neerajan named after Asankhyakat, then, tie Ishtalinga with the cloth (78).

तन्तुना पटवन्नैजरूपेणावृतविश्वक ।
वस्त्रेण वेष्टयामीष्टलिङ्गरूप नमोऽस्तु ते ॥
इति वस्त्रेण संवेष्ट्य पेटिकायां सुविन्यसेत् ॥७९॥

"As the cloth is woven by threads, like so, with your self form you encircle the universe. Ah Shiva in form of Ishtalinga,I am tieing you with the cloth. My salutation to you" with this hymn, he ought to tie Ishtalinga with the cloth and put in the casket in well - manner (79)

सद्भक्तहृदयावास जगदावास शाश्वत ।
निवेशयामि हृदये सुखं वस सतीसख ॥
पेटिकायामिति न्यस्येदेवमुक्तं महार्चनम् ॥८०॥

"Ah Dweller in the hearts of Sadbhaktas (the best Bhaktas)! You do keep the world in you and you in the world, you are the eternal; bestower of alleviation to the wife. Today I keep you in my heart. Dwell more comfortably in this casket" with this hymn, he ought to put Ishtalinga in the casket. Like this, I have made known Mahapooja (80)

पाद्यादिपात्ररहितमिदं गुर्वर्चनं भवेत् ।
अथावसरपूजोपचारयोगाल्लघुर्भवेत् ।।
सुवासिनीनां मुख्योऽयं लघुराराधनाविधिः ।।८१।।

This Mahapooja can be performed without vessels of padya etc. It can be short when it requires pooja of necessary. This has been narrated with the special methods of pooja for the women to perform within short-time (81)

विधानमिदमर्चायास्तान्त्रिकं समुदाहृतम् ।
सर्वमुक्तं समासेन किमतः श्रेतुमिच्छसि ।।८२।।

This Tantrik method of pooja has been made known. Each and everything has been narrated briefly. After this, what would you like to listen to you? (82)

Here ends the eighth chapter of Mahapashupatividhi of Karanagamaha revealed during discussion held between Sri Parwati and Sri Parama Shiva

इति श्रीकारणागमे उत्तरभागे पार्वतीपरमेश्वरसंवादे क्रियापादे
तान्त्रिकपूजाविधिकथनं नाम अष्टमः पटलः ।।८।।

NINETH CHAPTER

नवंमः पटलः

Devi Said देव्युवाच

विद्येशान महादेव सर्वज्ञादिगुरो विभो ।
अर्चाविधानश्रवणात् कृतार्थाऽस्मि भवन्मुखात् ।।१।।

Ah the Master of the educated, Mahadev Sarvajna (Omniscient), Adiguru (the first preacher) husband! I have succeeded by listening to the method of performance of pooja directly from you (1)

श्रोतुकामाऽस्मि नियमान् दीक्षितानां विशेषतः ।
ब्रूहि तानखिलानीश पाहि मां करुणाकर ।।२।।

Ah Eesh! I would like to listen to rules particulary prescribed to the initiated. Reveal all of them. Ah graceful you are ! Protect me (2)

Mahadev Said महादेव उवाच

वक्ष्यामि श्रृणु कल्याणि नियमानखिलानपि ।
मत्पूजातत्परेणाशु मत्प्रसादाभिकाङ्क्षिणा ।।३।।

Ah Kalyani (one of names of Parwati) Listen! I would make known all the rules prescribed to the practitioners who are ready in performing pooja and who desire to please Shiva expeditiously (3)

पत्राण्यपि प्रसूनानि वर्तिकाश्य जपस्तथा ।
संख्या नियमतो नित्यं ग्रहणीया न चान्यथा ।।४।।

They ought to always perform pooja with prescribed number of leaves, flowers, fumigation-sticks and chanting or receive alike,if not, they ought not to do (4)

दीक्षासंस्काररहितैर्जनैः स्पृष्टं जलाहितम् ।
नोपयोज्यं हि कृत्येषु मदर्पणमुखादिषु ।।५।।

They ought not to use water etc. touched by the uninitiated in the deeds such as offerings to Shiva etc (5)

नेक्षेत पूजावेलायां दीक्षासंस्कारवर्जितान् ।
न कुप्येच्चिन्तयेदन्यान् नान्यैः संल्लापमाचरत ॥६॥

During pooja, they ought not to look at the uninitiated; be furious towards any think others over and talk to others (6).

लिङ्गंमङ्गे मुखे भस्म गले रुद्राक्षमेव च ।
मन्त्राम वाचि च तथा न कदापि वियोजयेत् ॥७॥

They ever ought not to be without wearing linga on body, smearing Bhasma on forehead, garlands of Rudrakshas on the ncek and uttering name of Shiva in the words (7).

वस्त्रमाभरणं पुष्पमन्नपानाद्यमौषधम् ।
न मेऽसमर्प्य सेवेत प्राणैः कण्ठगतैरपि ॥८॥

Despite, they are getting to die, without submitting to Shiva, they ought not to wear the dress, ornaments and flowers and have food, betal-leaves etc in medicine -(8)

निवेदितमथान्यस्मै न तु मह्यं निवेदयेत् ।
समर्पितं च लिङ्गाय न चान्यस्मै समर्पयेत् ॥९॥

Those, which have been given to others, ought not to be offered to Shiva and those, which have been submitted to Ishtalinga, ought not to be submitted to others. (9)

Devi Said देव्युवाच

एवं यदि महेशान कथं स्त्रीणामिदं भवेत् ।
पत्न्या हि भर्तुरुच्छिष्टं नित्यं सेव्यं समीरितम् ॥
न भोज्यमसमर्प्येति गदितं भवतैव तु ॥१०॥

Ah Maheshan! If it is so, then, how could women do so. It is said that the wife ought to have that which is left over after eating. But you have only told that the shouldn't have anything without offering it to Shiva (10)

भर्त्रा हि स्वीयलिङ्गाय समर्पितमिदं पुरा।
कथं पुनर्निवेद्यं स्याद भोज्यं वाप्यसमर्प्य च ।।
एनं मे संशयं छिन्धि करुणावरुणालय ।।११।।

This food to be eaten has already been submitted to Ishtalinga, then, how can it be offered as Nivedya ? or without offering, how can it be had by the wife ? (11)

Mahadev Said महादेव उवाच

साधु पृष्टं त्वया देवि श्रृणु गोप्यमिदं प्रिये ।
निवेदने विशेषोऽस्ति वक्ष्याम्यवहिता भव ।।१२।।

Ah Devi! You have rightly asked. Ah Dear! I would like to reveal the secret Listen to it. Regarding Nivedan (offering eatable things to Shiva) there is something particularly. I reveal it. Be alert (12)

लिङ्गभोगस्वरूपं चानुज्ञारूपमिति द्विधा ।
भर्तृशेषादिरूपस्य प्रसादस्य गुरोर्मम ।।
तीर्थस्य चार्पणं प्रोक्तमनुज्ञारुपमेव हि ।।१३।।

The food to be eaten is two types-. Nivedya to Ishtalinga and the Anujnarup (th permitted food). The food left over after eating by husband and teertha of Guru and Shiv to be given to others are Anujnarup only (13)

इष्टानिष्टप्रभेदेन देहिनां कर्मयोगतः ।
लभ्यन्ते ह्यनिशं भोगास्तेषु तेष्वपि मद्व्रती ।।१४।।

इष्टे तु भोगरूपं चानुज्ञारूपमनिष्टके ।
निवेदनं प्रकुर्वीत ग्राम्यधर्मादिके तथा ।।१५।।

As per deeds of Shareerdharies (wearers of bodies that means living beings) the find the desired-things and the undesired. Among those things also, they who take Vrat o Shiva always offer the desired-things as Nivedya to Shiva and also the undesired in the form of Anujnarup for sake of Shiva (14&15)

Devi Said देव्युवाच

भर्तृशेषो न योज्यः स्याद्यदि भोगार्पणात्मना ।
स्त्रीणामनुदिनं भग्नं तादृशं हि समर्पणम् ॥१६॥

If the food, left over after eating by husband can't be offered in form of the enjoyed, then, this offering given by women daily would become strange (16).

यतश्च प्रत्यहं सेव्यो भर्तृशेषः समीरितः ।
अथवाऽप्यर्चनं कृत्वा कथं कुर्यान्निवेदनम् ॥१७॥

Because, it is said that the wife ought to daily have the food left over after eating by husband. Or how can a woman, after performing pooja, offer that food left over as Nivedya? (17).

भर्तृशेषो न योग्यो हि चेदन्येन पतिव्रता ।
भुञ्जीतान्यतरत् तत्र सा किं ब्रूह्यथवोभयम् ॥१८॥

If the food, left over after eating by husband, is not allowed to be had by others, then does Pativrata (wife who dedicates herself to her husband and stands for his cause only) have another in place of it or have two types of food? Reveal (18).

Mahadev said

सुवासिनी समर्च्यापि भोगरूपनिवेदनम् ।
अन्येनैव विधायानुज्ञाप्य तद् भर्तृशेषकम् ॥
उभयं चैव भुञ्जीत भक्तियुक्ता मयि प्रिये ॥१९॥

Ah Dear! the wife, for Sake of Shiva Bhakti, ought to perform pooja, then, have other things in form of Nivedan and have the food left over after eating by husband in form of Anjnarup (19).

अनर्पितं यथाऽभोज्यमत्याज्यं मन्निवेदितम् ।
मत्प्रसादपरित्यागी मत्प्रसादं स नार्हति ॥२०॥

As the food, which has not been offered, is not allowed to have, like so the food, which has been offered to Shiva is also not to be left over. Shiva- krupa (the grace of Shiva) couldn't be showered on those, who leave over the prasada of Shiva (20)

Devi said देव्युवाच

निवेदितं चेदत्याज्यं कथमत्रोपपद्यते ।
दारेभ्यश्चैव शिष्येभ्यः कथं देयं प्रसादकम् ॥२१॥

अर्थिभ्यो रौरवीयेभ्यः प्रदेयं वा जलं कथम् ।
गण्डूषकरशुद्ध्यादि कथं समुपपद्यताम् ॥२२॥

If the food offered to Shiva is not to be left over, then, how could'it be ? How can Prasada be given to wife and disciples? How can water to beggars and fore fathers sent to the Hell be given? How can the water be endowed to wash hands or gargle mouth? (21, 22)

गण्डूषादौ प्रसादस्य त्यागः संभाव्यते खलु ।
प्रसादस्य पवित्रत्वान्मुखशुद्धिः कथं भवेत् ॥२३॥

It is acceptable for the Prasada to be left over in doing gargling and Prasada become sanctified, then, with that water in form of Prasada, how is the face purified? (23)

अनर्पितेन पयसा कथं गण्डूष इष्यते ।
समर्पितेन यदि तत् कथं समुपपद्यते ॥२४॥

With unoffered water, how can gargling be done? If it is done so, how can it be justified? (24).

निवेदनैकविषयो विशयो बाधते महान् ।
एतत्सर्वं समावेद्य भक्तानीकं समुद्धर ॥२५॥

I appeal that this is the matter of doubt which I am being distressed. By revealing all those things, Ah Dear! Rescue Bhakta-ganas (25)

Mahadev Said महादेव उवाच

दारादिभ्यः प्रसादस्य नारकिभ्ये जलस्य च ।
प्रदानेनार्पितत्यागदोषो नैवास्ति भामिनि ॥२६॥

Ah Bhamini! It is not the guilt to leave over things that offered in form of Prasad when the water is given to forefathers sent to the Hell and Prasad to wives (26)

त्यागस्याविधिमूलस्य निषेधविषयत्वतः।
यथाऽविधिकृतत्यागो न दोषो गुण एव हि ॥२७॥

This leaving-over is not of destiny. It is the matter of sanction. Where the method of leaving over is not said, there is not any guilt of leaving-over things,Besides, it is an advantage (27)

गण्डूषमुखशुद्ध्यादिक्रियार्थार्पितवारिणा ।
तास्ताः क्रिया हि कर्तव्याः कुवईन्नेवं न दुष्यति ॥२८॥

Those items of work ought to be done with the water brought to be used for items of work such as gargling and purifying -face. There is no guilt in doing alike (28).

प्रसादेऽतिपवित्रेऽपि मुखशुद्धेर्विधानतः ।
तत्रावशकृतत्यागो न दोषो विधिमूल्यकः ॥१९॥

Despite, Shiva-prasada is the most-sanctified thing, the method of purifying — face has been done: therefore, there is no any hovering in giving the water up. It is not of guilt as it is of destiny (29).

कणत्रयात्मना योऽयं गुवदिरुपयुज्यते ।
लालासम्बन्धराहित्यात्तत्र शुद्धिर्न हीष्यते ॥३०॥

As the prasada is exerted by the preacher etc. by receiving in form of three grains of boild rice, it couldn't be treated as impured because there is no touch with spittle in it (30).

मदर्चनपरो नित्यं मद्ध्यानाधीनचेतनः ।
मन्नामचिन्तनोद्युक्तो नान्यदेवादिकं स्मरेत् ।।३१।।

Consciousness of those, who are in performing pooja to Shanker, ought to be in meditating Shiva. They, who are in pondering of name of Shiva, ought not to remember other gods etc. (31).

DEVI SAID देव्युवाच

वार्णाश्रमैकनिष्ठानां नित्यनैमित्तिकादिषु ।
अग्न्यादिपरिचर्याश्च प्राप्यन्तेऽहरहः किल।।
त्वदेकनिष्ठापरमैः कर्तव्यास्ताः कथं प्रभो ।।३२।।

They, who are serious only in Varna and Ashrama, ought to perform daily and occasional deeds etc and attend services pertain to Agni (fire) etc. Ah Lord! How can they, who are totally serious in Shiva, perform those deeds? (32).

MAHADEV SAID महादेव उवाच

राजैकसेवाकस्यापि तदाज्ञावशतः प्रिये ।
तनन्त्र्यादेश्च कैङ्कर्यं भृत्यस्य नहि दुष्यति ।।३३।।

As being subjugated by the order of the king, he , who is the servant to the king only, Ah Dear! Obeys orders of the minister of king etc. This work attended by the servant is not of guilt (33).

मन्निष्ठानामपि तथा मदाज्ञाश्रुतिचोदनात् ।
नित्यनैमित्तिके चान्यदेवसेवा न दुष्यति ।।३४।।

Like this, He, who is serious in Shiva, serves other gods, in daily and occasional deeds as per Shrutees (Hearings) that are done by the order or of Shiva, is not guilt. (34).

मदर्पणार्थरचितपाकशेषं प्रयत्नतः ।
न प्रयच्छेदभक्तेभ्यो विजातीयेभ्य एव च ।।३५।।

The remaining food, prepared to be offered to Shiva, ought not to be given to those, who aren't Shiva-Bhaktas or who are foreigners (to this tradition) (35)

यः स्वयं भक्तियुक्तोऽपि शैवं वाङ्मात्रतो जनम् ।
उधमं मन्यते तस्य भक्तिर्व्यर्था महेश्वरि ॥३६॥

The Bhakti of those, who are themselves Shiva-Bhaktas but treat other Shiva-Bhaktas by word as low-status, is the thing of waste (36)

तस्माद् भक्तियुतो मर्त्यो न्यूनमन्यूनमेव वा ।
अधमं वाऽपि रुद्राक्षभस्मलिङ्गविभूषणम् ॥
उत्तमोत्तमरूपेण पश्चेत् सर्वमसंशयम् ॥३७॥

Therefore, any person associated with Shiva-Bhakti Whether he may be belonged to low-status or high, if he wears Rudraksha, smears Bhasma and be initiated with Ishtalinga, that person ought to undoubtedly be treated as the best (37)

Devi said देव्युवाच

वर्णाश्रमैकसक्तानां कथमत्रोपपद्यते ।
विप्रेण ह्यन्यजातीयो भाव्यः स्यादुत्तमत्वतः ॥
भाविते वर्णमर्यादा न कथं व्याहता भवेत् ॥३८॥

How can it be justified to those who are serious in observing Varna and Ashrama when the Vipre (Priest-Class) treat those persons of other class as the best? If it is right, doesn't the honour of Varna wane? (38)

Mahadev Said

विप्रो विजातिभक्तांस्तु मनसैव हि पूजयेत् ।
अन्यथा वर्तमानो हि लभते वर्णविच्युतिम् ॥३९॥

Dear, the Bhaktas of other class ought to perform pooja whole heartedly. If they do so more than required, then, they would get free from their own classhood. (39)

अधोगतिनिवृत्तिं हि वर्णधर्मो नियच्छति ।
समग्रा सुस्थिरा शुद्धा भक्तिर्मुक्तिं प्रयच्छति ।।४०।।

Varne- Dharma bestows freedom from the downtroddeness. But comprehensive, stable and pure Bhakti bestows the Salvation (40)

वर्णाश्रमयुतानां हि भक्तिलोपो भवेद्यदि ।
अधः पदोपलब्धिः स्यादन्तये सर्वाङ्गसुन्दरि ।।४१।।

If there is lack of Bhakti with the administratiors of Varnadharma, then, Ah Sarvangasundari (the most beautiful women)! They receive perdition at last (41).

अतः सर्वाङ्गसम्पूर्णभक्तित्युक्तात्मनां प्रिये ।
वर्णाश्रमीयधर्माणां निर्बन्धः सफलः स्मृतः ।।४२।

It is understood that when Varnashrama-dharma is administrated by those who are associated with comprehensive and absolute Bhakti, then, it would be fruitful. (42).

Here ends the nineth chapter of Mahapashupatividhi of Karanagamaha revealed during discussion held between Sri Parwati and Sri Parameshwara

इति श्रीकारणागमे उत्तरभागे पार्वतीपरमेश्वसंवादे क्रियापादे
नियमोपदेशो नाम नवमः पटलः ।।९।।

TENTH CHAPTER

दशमः पटलः

Devi Said देव्युवाच

शाम्भवानां हि शुद्धानां सततं लिङ्गधारिणाम् ।
सम्प्राप्तेऽशुचिसंसर्गे लोकसंसर्गसम्भवे ।।
नानाविधे कथं नु स्यात् प्रायशिचत्तं वदस्व मै ।।१।।

If several persons, who are pure; the initiated of Shambhav Vrat and always weares of Ishtalinga get their conduct unsanctified in their contacts with others, then, how has penance to be done? Reveal to me (1)

Mahadev Said महादेव उवाच

साधु पृष्टं महादेवि त्वया लोकहितेच्छया ।
प्रायश्चित्तविधिं वक्ष्ये सदा लिङ्गाङ्गसङ्गिनाम् ।।२।।

Ah Devi! You have well asked in the interest of people. I make known the method of penance for those who always wear Ishtalinga on their bodies (2)

लिङ्गं हि सर्वदा शुद्धमशुद्धं सर्वदा वपुः ।
अतः षडद्वसंशुद्धियोगाच्छुद्धं विधाय तत् ।।३।।

प्रतिष्ठितं लिङ्गमत्र ततः शारीरदोषतः ।
न लिङ्गमपवित्रं स्यात् सर्वावस्थासु भामिनि ।।४।।

Linga is always pure and body is always impure. Therefore, having sanctified by getting six-manners purified and he is initiated by Ishtalinga, then, Ah Bhamini, in all conditions of disorder, Ishtalinga doesn't get unsanctified with the blemishes of body (3 &4)

दीक्षासंस्काररहितैरपवित्रशरीरकैः
न संस्पृश्यं हि मल्लिङ्गमिति निर्णीतमद्रिजे ।।५।।

Ah Daughter of Mountain! Ishtalinga must not be got unsanctified by touching of those whose bodies are impure owing to uninitiation (5)

अदीक्षितो नाधिकारी प्रतिष्ठायां मम प्रिये ।
दीक्षितैरेव कर्तव्यं प्रतिष्ठेति प्रतिश्रुतम् ।।
अन्यथा राष्ट्रनाशः स्यात् तस्मादन्यैर्न कारयेत् ।।६।।

Ah Dear! An uninitiated -person has no right to establish Shiva. It is determined that only initiated - one ought to establish. If not, the state would be damaged. Therefore, don't let others to establish (6)

परार्थपूजाधिकृतो यद्यपि स्याच्छिवद्विजः ।
तथापि तस्य कानीनतया ब्राह्मण्यलोपतः ।।७।।

आचार्यत्वानधिकृतेः प्रतिष्ठायां स नार्हति ।
दीक्षासंस्कारयुक्तश्चेत् पूजायां स्थावरेषु सः ।।८।।

The Shivadwij (Shivee-brahmans other than Veerashiva-Maheshwaras), Whose brahmanatwa (Entitic — charcter of Brahmana — varna) has been damaged as they are sons of unmarried-girl, have no right to officiate ceremony of establishment though they have been deputed to officiate Pooja for others. If they are initiated, then, they will have right to officiate Pooja to Stavara-Linga (Linga which has been established in the Temple) for himself and others. In this, there is no doubt. (7 &8)

दीक्षासंस्कारसंपन्नस्तस्माल्लिङ्गाङ्गसङ्गवान् ।
लोकाराध्यत्वयोगेन प्रतिष्ठाधिकृतो भवेत् ।।९।।

Therefore he, who is endowed with initiation of Ishtalinga and keeps his body alongwith Ishtalinga as per prescribed code of conduct and owing to be revered by people, has right to establish (9)

शैवदीक्षापवित्राङ्गाः सर्वावस्थास्वपि प्रिये।
स्पृशान्तो नैव दुष्यन्ति मम लिङ्गं सुशोभनम् ।।१०।।

Ah Dear! There is no blemish to that practitioner, whose body is sacred by initiation of Shiva and which touches Ishtalinga in all conditions of disorder (10)

अदीक्षितः स्पृशन् लिङ्गं दोषी भवति निश्चितम् ।
अदीक्षितैस्तु स्पृष्टं चेल्लिङ्गं संस्कार्यमेव हि ॥११॥

Undoubtedly, there would be blemish if an uninitiated one touches Ishtalinga,If an uninitiated -one touches Ishtalinga, that Linga ought to be re-sanctified (11)

Devi Said महादेव उवाच

निशि निद्राविनिघ्नस्य लुठतः परिपार्श्वयोः ।
लिङ्गस्याधस्थितिर्भाव्या कथं दोषः प्रशाम्यति ॥१२॥

On account of changing of sides of person in sleep at night Ishtalinga would slip towards down side, then, how can that blemish be erased ? (12)

Mahadev said

करपादादिसंस्पर्शहेतोर्दोषस्य सुभ्रुवः ।
नान्याविनिष्कृतिः शस्ता प्रातः पत्युः पदानतेः ॥१३॥

If any blemish is dotted by touch of hand etc. of woman, then, there is no other way for that woman except to touch feet of her husband when she wakes up in the morning. (13).

तथोषसि प्रवोधाप्तौ मल्लिङ्गप्रणतिः परा।
सर्वदोषप्रशमनी नेत्रसंस्पर्शरूपिणी ॥१४॥

When morning arises, then, he ought to touch Ishtalinga with eyes and pay salutations to it. Thus it is the another way to erase all blemishes (14).

Devi said देव्युवाच

लिङ्गस्य धर्तुः शारीरदोषास्पर्शेईऽपि नित्यशः ।
अदीक्षितैश्च संस्पर्शो लोके संभाव्यते खलु ।।१५।।

The blemish is not at all dotted to the wearer of Ishtalinga. But it is inevitable in the world that possibility is there to touch with the uninitiated. (15)

वपनादिष्ववशतो नापितस्पर्श इष्यते ।
हीनवर्णैरपि तथा चण्डालैः श्रपचैरपि ।।१६।।

लिङ्गिनः स्पर्शसंप्राप्तौ कीदृशी निष्कृतिर्भवेत् ।
एतत्सर्व समाचक्ष्व लोकानुग्रहतप्तर ।।१७।।

Helplessly he ought to touch others in the deeds of hair-cutting etc, like so, if he touches Shwapach (a person belongs to a class which has been degraded as the most lowest) or chandal (a person belongs to another cast which has also been degraded as the most lowest), then, how can he be got released from it? (16 &17)

Mahadev said महादेव उवाच

वपनादौ न लिंङ्गस्य मुण्डिस्पर्शो यथा भवेत् ।
तथा प्रयतितव्यं खल्वन्यथा निष्कृतिः पस ।।१८।।

He ought not to let Ishtalinga be touched in the deed of hair-cutting etc. If it is not happened, there is a way for release from the blemish (18)

लिङ्गिनो नापितस्पर्शे शिवसूत्रं विसृज्य च ।
पुनर्नवं धार्यमेव ब्रह्मसूत्रं तथैव च ।।
पञ्चाक्षरी च गायत्रीमष्ठोत्तरशतं जपेत् ।।१९।।

If the wearer of Linga is touched by others, he would take Shiva-Sutra (a thread used to wear Ishtalinga) away, wear new Shiva Sutra

and Yagnopaveet again and chant Panchakshari and Gayatri hymns one hundred and eight times (19)

लिङ्गस्य नापितस्पर्शे पवमानादिसूक्तकैः ।
श्रीरुद्रेण च कर्तव्यं प्रोक्षणं सुविशेषतः ॥२०॥

If Ishtalinga is touched by others, then, he ought to wash it by reading especially Suktas of Pavaman and Hymns of Sri Rudra (20)

चण्डालादिजन्स्पर्शे सूत्रयुग्मपास्य च ।
पवमानादिभिः प्रोक्ष्य चाष्टोत्तरसहस्रकम् ॥
गायत्रीं मूलमन्त्रं च जप्त्वा नत्काशनो भवेत् ॥२१॥

If Ishtalinga is touched by persons of Chandal etc., he ought to take both Shivasutra and Yagnopaveet away, then, wash it by reading pavaman etc. and chant Gayatri hymn and fundamental hymns one thousand and eight times and have supper only (21)

अदीक्षितैः सवर्णैश्चासवार्णैश्चापि संगतौ ।
मूलमष्टोत्तरशतं जपेत् तद्दोषशान्तये ॥२२॥

If Ishtalinga is touched by the uninitiated from Savarna (same—class) or Asavarna (another class), then, he ought to chant fundamental hymn one hundred and eight times to get released from that blemish. (22)

Devi Said देव्युवाच

निष्कृतिः कीदृशी प्रोक्ता कालभङ्गेऽर्चनास्य तु ।
आपत्सु पूजालोपे च तथा लोपे जपस्य च ॥
अलाभे पत्रपुष्पाणां नियतानां च संख्यया ॥२३॥

If the sin is committed during Pooja, Pooja or chanting is not performed in emergency – period, flowers or leaves etc. are not available in prescribed number, then, how is the release revealed (23)

Mahadev Said महादेव उवाच

मूलमष्टोत्तरशतं कालभङ्गेऽर्चनस्य तु ।
पूजायाश्य जपस्यापि लोपे मूलं सहस्रकम् ।।२४।।

If the Sin is committed during Pooja, then, he ought to chant fundamental hymn one hundred and eight times. If pooja or chanting is not done, then, he ought to chant fundamental hymn one thousand times (24)

अलाभे पत्रपुष्पाणां नियतानां सुलोचने ।
एकैक्स्य जपेदेव मूलमष्टोत्तरं शतम् ।।२५।।

If prescribed number of leaves and flowers are not found , then, he ought to chant fundamental hymns one hundred and eight times for the deficient number (25)

Devi said

करात् प्रमादवशत श्चुतं लिङ्गमधः पतेत् ।
तदा वै किं तु कर्तव्य प्रायश्चित्तं वदस्व मे ।।२६।।

Owing to inattention, if Ishtalinga is fallen down, then,how is Penance to be done, reveal this to me. (26)

Mahadev Said महादेव उवाच

प्रमादेन यदा लिङ्गं निजहस्तादधः पतेत् ।
गृहीत्वा तत्तदा जप्यं मूलमष्टोत्तरं शतम् ।।२७।।

Owing to inattention, if Ishtalinga is fallen down, then, he ought to take it and chant fundamental hymn one hundred and eight times (27)

अनुक्ताना च दोषाणां नित्यं संभावितात्मनाम् ।
प्रयश्चित्ततया जप्यं मूलमष्टोत्तरं शतम् ।।२८।।

If this blemish is ever dotted, no penance is said for it. For those blemishes, in form of doing penance, he ought to chant fundamental hymn one hundred and eight times. (28)

Devi Said देव्युवाच

गुरुदत्तस्य लिङ्गस्य भङ्गो लोपोऽथवा भवेत् ।
किं नु कार्यं तदा देव कृपया तत्रिबोध मे ॥१९॥

If Ishtalinga bestowed by the preacher is broken or lost, then,, Ah Dev! What ought he to do? kindly reveal me. (29)

Mahadev said महादेव उवाच

हन्त ते खथयामीदं रहस्यमपि सुव्रते ।
दूित्रिखम्डतया भङ्गे बध्वा सर्जनसेन तु॥
कृत्वा तत्वाकलान्यासं पूजयेदविशेषतः ॥३०॥

Ah Suvrate! I would well reveal this secret also to you, If Ishtalinga is broken into two or three pieces, then, he ought to join them with scented-oils, do Tatwakalanyas and perform pooja (30)

चूर्णीभावे तु लिङ्गस्य चान्यस्मिन् तद्गताः कलाः।
आरोप्य बिभृयाल्लिङ्गं पुनर्लब्धं गुरोः करात् ॥३१॥

If Ishtalinga is broken into grains of powder, then, he ought to receive another linga in which kalas ought to be entered and wear it (31)

अथ लिङ्गस्य लोपे तु कर्तव्यं श्रृणु सुन्दरि ।
लिङ्गस्यादर्शने त्याज्याः प्राणाः स्युर्भक्तियोगतः ॥३२॥

When Ishtalinga is lost, then, Ah Sundari! Listen what he ought to do. If Ishtalinga is not found, then, he ought to sacrify his life with devotion (32)

प्राणात्यागे त्वशक्तश्चेदेकविंशद्दिनावधि ।
निराहारो जपन्मूलं लिङ्गमन्वेषयेज्ञनैः ॥३३॥

If he couldn't sacrify his life, then, he ought to go on chanting fundamental hymn for twenty days without having food and keeping himself not to be seen. (33)

यदा वै लभते लिङ्गं धृत्वा भक्त्या तदैव तत् ।
गुरुं माहेश्वरांश्चैव यथाशक्ति समर्चयेत् ॥३४॥

Whenever Ishtalinga is found, he ought to wear it devotedly at that time only and perform pooja to the Guru and the Maheshwaras with his best (34)

तदाप्यलाभे विसृजेदसून् सद्भक्तियोगतः ।
प्राणत्यागे त्वशक्तश्चेल्लिङ्गमन्यद गुरोः करात् ॥३५॥

आकृष्टपूर्वलिङ्गीयकलान्यासाभिशोभितम् ।
षडध्वन्यासकलितं बिभृयादप्रमादतः ॥३६॥

If Ishtalinga is not found even though he looked for it, then, he ought to devotedly sacrify his life. If he couldn't do so, then, he ought to receive another linga from the hand of Guru and draw all kalas from previous linga and let them enter it He ought of wear attentively it which has been performed with Shadadhwakalanyas (35 &36)

Devi Said देव्युवाच

देवदेव महादेव धृते लिङ्गे नवे ततः ।
लभेत चेत् पूर्वलिङ्गं कर्तव्य किं वदस्व मे ॥३७॥

Ah Devadhidev! If previous Linga is found after new Linga is worn, then, reveal me, what ought he to do? (37)

Mahadev Said महादेव उवाच

पूर्वलिङ्गोपलम्भेऽपि त्यजेन्नैव धृत्तं नवम् ।
यत्तदीयकलाः सर्वा नवे संवेशिताः पुरा ॥
तत्पूर्विलिङ्गं गुरवे विनिवेद्य क्षिपेज्जत्ले ॥३८॥

Even though previous Linga is found, new Linga ought not to be taken away. Because all Kalas of previous Linga have entered new-Linga. By showing previous Linga to the Guru, he ought to throw it in the water (38).

Devi Said देव्युवाच

नष्टलिङ्गस्तजेत् प्राणान् यदि देहं तदीयाकम् ।
तत्कथं ब्रूहि संस्कार्यमानर्हं लिङ्गवर्जितम् ।।३९।।

When the person sacrifies life due to lost of Linga, then, how ought funeral rites to be given to his body Because, body without Linga couldn't get funeral rites (39)

यदिधार्यं लिङ्गमन्यत् प्रणत्यागो निरर्थकः ।
चेदधार्यमसंस्कार्य गात्रं तस्य भवेत् तदा ।।४०।।

If anoth6r Linga is worn to it, then, Sacrifying-life would be meaning—less. If wearing is not done, then, that body doesn't deserve for funeral rites (40)

दोषस्तूभयथा द्दष्टो नष्टलिङ्गस्य देहिनः ।
एनं मे संशयं छिन्धि करूणावरुणालय ।।४१।।

Regarding the person, who lost Ishtalinga, one finds blemish in both situations. Ah Karuna-sagar! Remove this doubt of me (41)

Mahadev Said महादेव उवाच

त्यक्तासोर्नष्टलिङ्गस्य तत्क्षणे मोक्षसंगतिः ।
नानर्थस्तदसुत्यागः संस्कारस्तु यथा श्रृणु ।।४२।।

He, who sacrifies his life immediately when Ishtalinga is lost, gets Salvation within no time. His sacrifying -life is not meaning-less. Listen ! how his body ought to get funeral rites. (42)

आकृष्टनष्टनष्टलिङ्गीयकलान्यासयुतं नवम् ।
लिङ्गमन्यत् सुसंयोज्य संस्कृर्याद् विधिना तनुम् ।।४३।।

Let all Kalas of Previous Linga by doing Nyas enter another Linga. It ought to join with dead-body then, funeral rites ought to be given to that dead body. (43)

संस्कारार्थं पुनर्लिङ्गे योजितेऽपि शरीरके ।
त्यक्तासोर्नैव लोपोऽस्ति यदयं मोक्षमात्पवान् ।
तल्लिङ्गं प्राणवद् धार्यमप्रमादेन सर्वदा ।।४४।।

As new Linga is ritualistically worn on the dead-body, then, there would be no fall to that who sacrifies his life. Because he has already got Salvation. Therefore, he ought to protect Ishtalinga like his life without letting it for any danger. (44)

सर्व ते कथितं देवि रहस्यमपि सुव्रते ।
अपुत्रायाप्यशिष्याय न प्रकाश्यमिदं त्वया ।।१५।।

Ah! Suvrate, Devi! I have revealed each and every thing to you and every thing to you and secret also. You shouldn't reveal it to those who have neither sons nor disciples (45)

Here ends the tenth chapter of Mahapashupatividhi of Karanagamaha revealed during discussion held between Sri Parwati and Sri Parameshwara.

इति श्रीकारणागमे उत्तरभागे पार्वतीपरमेश्वरसंवादे क्रियापादे
प्रयाश्चित्तविधिकथनं नाम दशमः पटल ।।१०।।

शैवभारती-शोध प्रतिष्ठान, जंगमवाडीमठ

वाराणसी

Sri Sri Sri 1008

Dr.Chandrashekhara Shiva acharya,

Jnaansinghasan Peetha, Varanasi, Uttara Pradesh may shower blessings upon this couple with Shivabhakti prosperity.

As well Lord Parama Shiva may grace both with health and wealth.



In memory of **Alampally Chandrashekhara Swamy** and **Alampally Shivamma**

Sri Alampally Shivaraj (son)
Srimati Jayasri alias Karuna Sri (daughter-in-law)

R/o. Mahabubnagar Telangana State-India have extended their patronage to this Shaivagamaas (Scripture).



Srimath Kashi Gnaanasinghasan Sri Sri Sri 1008

Dr.Chandrashekhara Shiva acharya Maha Swamy



JANGAMWADI MATH, VARANASI

Sree Rama MBNR: 246937